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# Jesuit Educational Quarterly

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MARCH 1952

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CATHOLIC THOUGHT AND LAW

SCHOLASTIC PHILOSOPHY TEST

SURVEY JESUIT HIGH SCHOOLS 1946-1952

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Vol. XIV, No. 4

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(FOR PRIVATE CIRCULATION)

# Contributors

FATHER ROBERT C. BROOME, is Student Counsellor and instructor of Religion at St. Ignatius High School, Chicago.

FATHER PAUL L. GREGG, Regent of the School of Law, Creighton University, read a challenging paper at this year's Conference of Jesuit Law Schools suggesting a cooperative plan to build up a reservoir of printed monographs on Jurisprudence and Catholic interpretation of the Law.

FATHER MORTON A. HILL, now teaching at Xavier High School, New York, in the course of extensive reading on the *Ratio Studiorum*, jotted down significant passages and pulled them together into an enlightening article.

MR. J. BARRY MCGANNON, teaching scholastic at Marquette University High School, draws on his experience in working on the validation of the Scholastic Philosophy Test to outline its history.

MR. THOMAS F. MCQUEENY, teaching scholastic at Saint Louis University High School, collaborated in sketching highlights in the genesis of the Scholastic Philosophy Test.

FATHER WILLIAM J. MEHOK, summarizes his survey of Jesuit high schools and points out significant trends.

FATHER FRANCIS J. SHALLOE, Student Counsellor and instructor in Religion at St. Peter's College High School, coordinated the group at the Guidance Institute of 1949 to come forth with a report of more than ordinary merit.

MR. ROBERT A. WHITE is a theologian at Woodstock College.

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## ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY



# Catholic Thought and Law: A Cooperative Plan

PAUL L. GREGG, S.J.

Our Conference of Jesuit Law Schools was founded, as you know, four years ago. Perhaps the time has come, in the spirit of an Ignatian retreat, to take stock of our accomplishments and to elect ways and means to greater achievements in our professional vocation. How can we perfect ourselves as Christian teachers of law? How can we more perfectly form our students as good men who are also good lawyers? How can we contribute to the perfection of the law itself? And all of this for the greater glory of God.

With these superb goals in mind, we have held our annual meetings. In 1948, under the stimulating leadership of Dean Edwin J. Owens (Santa Clara), we discussed the question: What Is Meant by a Catholic Law School? The consensus of the Conference, as the minutes of the meeting seem to show, is this: A Catholic law school is one whose faculty and student body are predominantly Catholic in faith and practice, one whose atmosphere and culture are Catholic, and very especially one whose curriculum is a fusion of Catholic thought and standard legal materials. Although practical difficulties were acknowledged, it was insisted that such a curriculum is of the very essence of a Catholic law school, or as some preferred to say, a law school under Catholic auspices. In 1949, we were favored by Father Francis E. Lucey's (Georgetown) excellent discussion of the contents and methods for the course in Jurisprudence. Last year we were privileged to listen to the admonitory and hortatory papers of Fathers Robert C. Hartnett and Francis P. LeBuffe, which served to underscore the conclusions of our discussion in 1948. In addition we heard five professors very briefly explain their techniques for applying Catholic thought to particular problems in their respective courses. From the emphasis that we have given in time and discussion, it seems clear that we are acutely aware of the fusion of Catholic thought and standard law course materials as our most pressing problem; indeed, our most pressing obligation.

However, in fairness, it should be noted that some of the letters you sent this year to your Committee on Program, expressed the wish to turn

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Paper presented before the Conference of Jesuit Law Schools, Regis College, Denver, Colorado, December 29, 1951 under the title: "The Fusion of Scholastic Philosophy and Standard Law Course Materials: A Cooperative Plan."

aside from this problem for the present and to consider at this meeting other problems of curriculum, methods, and administration. But on the other hand, the majority of your letters asked that we continue to explore methods of integrating Catholic thought and legal materials. Some of you asked for fewer but longer papers on this subject. Others among you remarked: This is our most important problem, and we have greatly profited by our past discussions. I feel sure that, with this evaluation of our discussions as we have conducted them in the past, everyone among us would agree. Still, I venture to suggest an alternate plan whereby, I believe, we can more completely mobilize our total resources, solve our problem on a more comprehensive scale, and bring the truth and value of Catholic thought to bear with greater force upon a far wider audience.

Without doubt, our discussions in the Conference meetings have been of value to all who took part, either actively or passively. Yet, of the nearly 250 teachers in our 13 law schools, only a relatively small per cent has attended the meetings of the Conference and heard the discussions. Of all the discussions, only that of 1948 has been summarized and circulated among our faculties. Therefore, the question is raised: What impact have the discussions made upon the great body of teachers in our 13 schools?

Again, when a professor of Trade Regulations explains his technique for applying the principles of Catholic thought to problems peculiar to his field, his exposition is of course interesting to the professor of Torts. It may even inspire the professor of Torts to "go and do likewise," *mutatis mutandis*. But it is scarcely of much practical help to the professor of Torts in the task of applying the principles of Catholic thought to the problems that are peculiar to his field.

Our three years of discussion have not borne fruit, as far as I am aware, in the form of printed materials to which we can turn to refresh our memories, to which we can refer our students, or to which our pragmatic friends can have recourse to discover the truth, beauty, and utility of Catholic thought when applied to problems of law. It is true that in recent years our Jesuit law reviews have carried half-a-dozen learned articles on religious liberty and state aid to parochial schools, and half-a-dozen articles of merit in the field of general jurisprudence. But I do not recall a single article in which Catholic thought is brought to grips in any comprehensive way with Contracts, Property, Crimes, Torts, and the other standard courses in the curriculum. I do not mean to say that our faculties and our law reviews have not been productive in other and very significant ways. I mean merely to underscore our lack of

printed materials in applied Jurisprudence, and to urge that, without delay, we set about the planned production of such a body of materials.

The value of a successful venture of this kind can hardly be overestimated. If you have a ten dollar bill and I have a ten dollar bill and we exchange the bills, neither of us is any the richer. But if you write an article applying the principles of Catholic thought to one segment of the field of Torts, and if I write an article applying the principles of Catholic thought to another segment of the field of Torts, and if we exchange our articles, then each of us is enriched. If we publish our articles, we enrich every professor of Torts and every legal scholar who can and will read our articles. Each author saves each of his fellow scholars weeks and months of research.

Every such article in print would be exceedingly useful as reference material for our 5,000 students.

Such articles would solve the problem of integrating Catholic thought and legal materials. Besides this, they would leave our annual meetings free for the discussion of the many other important questions of curriculum, method, and administration, which you have suggested to your Committee on Program through the years.

Such articles would put the legal profession on notice that we are truly serious about our philosophy; that it is a vital force, stimulating us to productive activity. They would mirror the truth and utility of our philosophy. They would no doubt accomplish much good beyond the walls of our own schools.

Up to 10 years ago, you remember, the whole legal profession sucked in the vicious philosophy of Justice Holmes as if it were the very breath of our social life and our law. Ten years ago a lone man among us raised his voice in reasoned protest. It was like the voice of a second John the Baptist crying in the wilderness. Others in our schools added their voices to his. The cry was taken up by active practitioners like McKinnon and Palmer and echoed from the pages of the *American Bar Association Journal*. It was relayed by newspaper editors and columnists, so that it fell upon the ears of millions of interested American laymen. As a result of the initial warning, sounded ten years ago by Father Lucey, today, in a vast and ever growing circle of the American population, the philosophy of Justice Holmes is known and abhorred for what it is: an inhuman and un-Godly force for evil. Two articles this year in the *Harvard Law Review* and the *Yale Law Journal* clearly show that the admirers of Holmes, after a whole generation of unchallenged ascendancy, are on the defensive. Indeed, this year the Announcement of the Association of American Law School's Round Table on Jurisprudence seemed to me



broadly to suggest that the heyday of Holmes is over; Holmes is passé. With these tokens of victory in the field of General Jurisprudence we must not rest. We must go forward and bring to our classrooms, our profession, and our people, the full body of truth in the field of Applied Jurisprudence. We must not be content to win the war and by default to lose the peace.

Is it possible for our Jesuit law schools to produce and print a body of materials in Applied Jurisprudence? I, for one, believe the answer is, yes.

Consider our resources. We are 13 schools of law. Our faculties total almost 250 teachers of law. The assumption of the Catholic world is that each of these 250 instructors is teaching law in a context of Catholic thought and is able to put his teaching into publishable form. Moreover, five of our Jesuit law schools publish law reviews. These organs, one would assume, are willing to publish articles or even symposia on Applied Jurisprudence, provided they meet the required standards of scholarship and writing.

This sketch would seem to indicate that our potential for production is tremendous. But it is over-simplified.

Most of our faculty members are busy practitioners who are engaged only part-time in our schools. Pressure of business may prevent them from making a contribution to our project. On the other hand, busy practitioners like Harold McKinnon of San Francisco, Ben Palmer of Minneapolis, and George Constable of Baltimore, have published excellent articles on General Jurisprudence. With encouragement, perhaps at least some of our part-time teachers would write articles of merit in the field of Applied Jurisprudence.

Some, perhaps many, of our full-time members are young and not long experienced as teachers. It may be that they are preoccupied with the mastery of the purely legal materials of their courses. Perhaps it would be too much to expect them to produce full-length articles. However, they might very well contribute shorter comments or notes to a symposium. Undergraduates in law commonly contribute notes to the law reviews. A few years ago a student of the John Marshall Law School in Chicago contributed to the American Bar Association Journal a splendid article on St. Thomas' doctrine of Natural Law and Limited Sovereignty. What law students can do at the legal and general jurisprudential levels, I feel sure our younger members can do at the level of Applied Jurisprudence.

Again, it may be said that some, possibly many, of our full-time teachers have never studied Scholastic philosophy, or have lost contact

with it. Well, Bill Fallon of New York had never studied medicine; but when he had a case involving delicate problems of gynecology, he buried himself in a medical library until he had a sufficient mastery of that subject to serve his purpose. The late Arthur Mullen of Omaha had never studied Scholastic philosophy; but when he was engaged to carry the case of *Meyers v. Nebraska* to the Supreme Court of the United States, and someone suggested to him that a strong argument based on Natural Law would tell in his favor, he set about the mastery of the doctrine of Natural Law and its application to his case. As you know, the Supreme Court adopted his argument. Each of our law schools is a member of a Jesuit university with a department of philosophy. The professors of philosophy would be glad, I am sure, to suggest appropriate readings, to consult and advise with regard to writing articles, and even give formal instruction if that is desired. At Creighton over the years many members of the various faculties have attended the regular lectures for undergraduates in the department of philosophy. Next semester, Father Henri Renard, S.J., formerly professor of philosophy at the Gregorian University in Rome and the author of numerous books and articles on philosophy, will give a course in our law school, commenting on the text of St. Thomas' *Treatise on Law*, and relating it to other branches of philosophy. This course is being offered primarily for the benefit of our law students, but the full-time members of our Law Faculty are also expected to attend. With this introduction, each member of our faculty should be able to go ahead, more or less on his own, with the integration of Catholic thought and his course materials.

Suppose the Dean in each of our 13 schools had 4 full-time professors who would give themselves to this project of integration. The total number of participants in the project would be 52. Suppose that in the even years (1952, 1954, 1956, and so on) 26 of the professors would each produce a full-length article and the remaining 26 professors would each produce a shorter comment or note. Suppose that in the odd years (1953, 1955, and so on) the process were reversed: the professors who had previously contributed articles would now contribute comments or notes, and the professors who had previously produced comments and notes would now contribute articles. The result would be that each year the faculties of our Jesuit schools would contribute enough materials for five symposia; or to put it another way, enough materials each year to fill one issue of each of our five Jesuit law reviews. In a few years they would have built up a very substantial body of materials in permanent form, available to the whole legal world.

From another point of view, we have 13 professors of contracts, 13

professors of property, 13 professors of torts, and so on throughout the standard curriculum. In 1938 Karl Llewellyn alone published four full-length articles in the field of contracts, expounding and exemplifying the philosophy of legal realism. Even if we should grant that not everyone is as gifted as Karl Llewellyn, still I am confident that our 13 professors in torts, if given a decent amount of time, could produce a very worthy symposium on the Natural Law and Torts. And so also for the 13 professors in any other standard subject.

A moment ago, I said that we might publish five symposia a year. This, in my opinion, might well represent our maximum potential for production. But not even the most confirmed optimist would expect us to realize our maximum potential in one, two, or three years. Obviously, intelligent planning, scholarly research, and simple, clear, accurate writing, take time. Besides we should prefer excellence to volume. But it is also true, I believe, that now is the time to start reducing our potency to act. I feel sure that, within the next two years, i.e., by the fall of 1953, we could publish at least one, or perhaps two excellent symposia. During this same period, plans could be drawn, and research could be under way, for the symposia to be published in 1954. With orderly marshalling of our resources and zealous cooperation, who can say that we shall not realize our maximum potential for production within a relatively short span of years?

This project could be administered by a committee of this Conference. The work of the committee, as I see it, would be: (1) to outline the topics and subject-matter for the symposia and to determine the sequence of their publication; (2) to enlist the cooperation of our professors who would write the articles, comments, and notes for each symposium; (3) to discover which of our Jesuit law reviews would be willing to publish the symposia and to treat generally with such law reviews with regard to publication.

For the root idea of this paper I can claim no originality of authorship. A somewhat similar idea was proposed to your Committee on Program as long ago as 1948 by Professor John J. Waldron of Loyola, Chicago. Professor Waldron's suggestion was: "... (the) development of a standard program of uniform materials for use in Legal Philosophy courses in our schools. Perhaps a continuing commission on the improvement and expansion of our courses in Legal Philosophy." I have merely changed the emphasis. Where Professor Waldron stressed the development of materials for use in courses in Legal Philosophy, I have stressed materials for law courses in a context of Catholic thought. With this amendment, I wish to second the proposal of Professor Waldron.



# Graduate Record Examinations

## Scholastic Philosophy Test

J. BARRY MCGANNON, S.J. AND THOMAS F. MCQUEENY, S.J.

Last February the Advanced Test in Scholastic Philosophy of the Graduate Record Examinations was published by Educational Testing Service. During April and May it was administered to over four thousand senior students in twenty-nine Catholic colleges and universities. Publication of the test marked the end of four years of intensive work by a special committee of the National Catholic Education Association.

Administration of the examination offered to philosophy departments in Catholic colleges their first opportunity to rate their students according to national norms.

### HISTORY AND SPONSORSHIP

From a Catholic viewpoint, one of the major difficulties with the Graduate Record Examinations has been the inadequacy of the Advanced Test in Philosophy which does not treat to any great extent either the history or the content of scholastic philosophy.

Early in 1945, when questioned on the matter, the Graduate Record Office recognized the validity of this difficulty and expressed its willingness to cooperate with any Catholic group wishing to construct an advanced test in Scholastic Philosophy. Consequently, in the spring of 1945 the American Catholic Philosophical Association and the National Catholic Education Association jointly established two committees to prepare and publish such an advanced test. These committees found, however, that they were too widely separated geographically to accomplish this task. In January of 1947 these two groups readily agreed to submit the material they had gathered to a steering committee in one locality so that this project might be carried through to completion. Accordingly, the Executive Committee of the National Catholic Education Association appointed the following committee: the Very Reverend Paul C. Reinert, S.J., President of Saint Louis University, Chairman; Sister Rita Marie, C. S. J., Department of Philosophy, Fontbonne College; the Reverend Leo R. Ward, C.S.C., Department of Philosophy, Notre Dame University; the Reverend Robert J. Henle, S.J., Dean of the Graduate School, Saint Louis University.

This committee realized that there is a wide divergence in the teaching of and emphasis given to philosophy in Catholic colleges and universities throughout the nation. To aid in planning the construction of the examination, the committee prepared a questionnaire which was sent to the head of the department of philosophy of each Catholic college and university in the United States to determine the status of philosophy in these institutions. The high degree of interest in the project was immediately and significantly shown by the large number of responses to the questionnaire.

The final compilation of information from the survey contained data on the philosophy curriculum of ninety-five per cent of the Catholic colleges and universities in the United States. The number of semester hours in philosophy required of majors and non-majors, lists of required courses, elective courses, required textbooks and outside reading—all of these were carefully tabulated to provide as much background material as possible for determining the objectives of the examination.

On the basis of this survey, the field of philosophy was divided into sections. These sections were subdivided into topical segments and then assigned to teachers of philosophy throughout the country, with the request that they construct objective questions on these topics. Here again the response was most gratifying. Approximately sixty professors of philosophy in Catholic colleges contributed questions for the examination. This project has been a cooperative venture which would not have been possible without the generous help of these teachers from all over the country.

When all the questions thus submitted had been collated, the committee began the long and arduous process of preparing trial examinations in the various disciplines of systematic philosophy. During this stage of development of the examination, the committee had at its disposal the service of the Bureau of Institutional Research, Testing Division, of Saint Louis University. Constant technical direction was secured from the staff of this bureau, and especially from its Director, Oliver F. Anderhalter, Ph.D. Under the direction of the committee, trial testing programs were conducted. Various types of objective questions were tried out in an effort to discover the most effective types of questions. The results of these trial tests were subjected to searching critical and statistical analysis. Items which failed to discriminate between good and poor students were eliminated. Corrections, revisions, and further trial testings were made. Finally, in the fall of 1948 the first trial form of the comprehensive examination was assembled. During January, 1949, this experimental examination was given careful trial in four colleges.



In February of 1949 the committee held a conference with Mr. G. V. Lannholm, Director of the Graduate Record Examinations, to determine what had to be done before the Educational Testing Service would undertake an experimental testing program. At this conference it was decided to revise the first trial form of the test immediately and then to publish this revision so that such an experimental testing program could be carried out in the spring of 1949.

During May, 1949, this revised comprehensive examination, containing 147 questions, was administered to 1,320 students in thirteen Catholic colleges. Provisional raw score norms were established on the basis of scores made by those taking the test. The Educational Testing Service made a complete statistical item analysis of the examination.

Simultaneously, the examination was submitted to the following for criticism: Professor Francis Hammond, Seton Hall College; Sister Mary Jocelyn, O.P., Rosary College; Mr. Herbert Johnston, Notre Dame University; the Reverend Cyril F. Meyer, C.M., St. John's University; the Reverend John A. O'Brien, S.J., Holy Cross College; Mr. John A. Oesterle, College of St. Thomas; the Reverend Robert J. Slavin, O.P., Providence College.

While the critics favored the searching quality of the types of questions included in the examination, they were unanimous in stating that it was too difficult and too long for the period of time allotted. There were, in addition, a large number of criticisms of individual questions, especially with regard to ambiguous phraseology.

Two further revisions of the examination were made to meet the demands of these critics. Throughout the revisory process, the committee was guided by the results of the statistical analysis of the examination as well as by general norms derived from the collated criticisms of the reviewers. The examination was shortened to 110 questions, the number which had been attempted by eighty-nine per cent of the 1,320 students who took the experimental form of the examination. Items which were below par statistically were either eliminated or carefully revised, ambiguous phrases were clarified, and every effort was made to provide a valid examination.

Naturally a test so recent in origin is constantly being refined. Percentiles of senior majors and non-majors of the most recent administration, the Spring of 1951, is supplied in Table I.

Of interest to Jesuits is the fact that Father Wilfred Mallon, Prefect of Studies for the Missouri Province, has arranged through the kind cooperation of Mr. Lannholm to provide administrators of all Jesuit colleges and universities with test results for their respective schools.

TABLE I. PERFORMANCE OF COLLEGE STUDENTS ON THE GRADUATE  
RECORD EXAMINATIONS SCHOLASTIC PHILOSOPHY  
TEST ADMINISTERED SPRING, 1951.

Raw Scores	<i>Per Cent of Students Scoring Lower Than Selected Raw Scores</i>	
	Senior Majors	Senior Non-Majors
80 .....	99	...
75 .....	98	...
70 .....	95	...
65 .....	88	99
60 .....	82	97
55 .....	72	95
50 .....	60	90
45 .....	46	82
40 .....	34	72
35 .....	25	58
30 .....	16	43
25 .....	9	30
20 .....	5	18
15 .....	3	9
10 .....	..	3
5 .....	..	1
Number of Institutions .....	30	23
Number of Students .....	322	3,305
Mean .....	45	32
Standard Deviation .....	15	13

NATURE AND PURPOSE

The Scholastic Philosophy Test of the Graduate Record Examinations is a comprehensive examination covering the conventional disciplines and history of systematic philosophy. Questions on metaphysics, philosophy of man, philosophy of nature, general ethics, social ethics, natural theology, logic, epistemology, and the history of philosophy—ancient, medieval, and modern—are included in the examination.

The test should be primarily thought of as intended for first-year graduate students in philosophy and for seniors majoring in philosophy in Catholic colleges. However, since the situation of philosophy in Catholic colleges is unique and quite different from that in non-Catholic colleges and quite different from the situation of any other subject in liberal arts colleges, the same test also serves as an examination for seniors not

majoring in philosophy, for in the Catholic college as a rule every student takes a rather extensive sequence of philosophy courses. In many schools this is almost equivalent to a major; in other schools it is at least a very strong minor. Thus, there are three distinct groups envisioned by the test. There does not seem to be any difficulty in using the test in this way as long as the statistical scales are based precisely on these three groups and as long as the individual student's performance is judged in relation to these scales. It is true that the showing of a graduate student would normally be better than that of a senior, and that of a senior majoring in philosophy better than that of a senior not majoring in philosophy. But this would not make any effective difference as long as the scales are relative. The test has been deliberately designed as far as possible to allow for the differences in viewpoint and subject matter in different institutions.

In regard to the test proper, the peculiar problems which confront anyone attempting to draw up an examination in scholastic philosophy for graduates of all Catholic colleges should be kept in mind. While there is some common denominator accepted by all Catholic philosophers, there is, nonetheless, a wide divergence of opinion possible and, as a matter of fact, existent among Catholic philosophers and teachers of philosophy. This divergence has meant that the committee had to be constantly on its guard to avoid controversy. It had, at the same time, to produce an effective and valid examination. It is hoped that the present examination succeeds to a large extent in doing just this. Some parts of philosophy could not be taken care of by direct questions. However, the examination does test these areas by means of questions which presuppose knowledge of an area and yet avoids the controversy. A singular evidence of this is the fact that in the reviews of the second revised examination the critics made almost no comments with regard to controversial matter.

Moreover, effort has been made to avoid testing memorization since experience has shown that students may well memorize a considerable amount of undergraduate philosophy and yet not be fitted at all to develop philosophical habits of mind nor, consequently, to undertake graduate work. Many questions do not test memorized knowledge and for that reason are, of course, more difficult. But if the student who can go on to graduate work is to be picked out, this type of question is very important and is discriminatory precisely for this purpose. This is quite independent of whether such questions have been touched on in their own previous course. What is being sought for in this case is a habit of mind which any good philosophical course would develop in an exceptional and interested student.

The inherent difficulties of the situation make it very difficult to construct an altogether satisfactory test. Experience has shown that it is only after considerable usage that the most serviceable questions and the best phrasing can be discovered.

Finally, it seems impossible to hope that a test of this nature will ever be developed which will wholly satisfy every student who takes the test or every teacher of philosophy in a Catholic college. In its present form the examination represents almost four years of careful experimentation and development. Professors of philosophy from all over the United States have contributed to it. The test has been revised many times to meet the demands of competent critics. In short, everything possible up to this time has been done to make this examination a good one. While it is true that it is not perfect, yet the time and effort expended in development of the test, the many revisions and statistical analyses to which it was subjected, the satisfactory outcome of administration of experimental forms of the examination—all of these factors indicate a valid examination which can be of great service to Catholic colleges and seminaries throughout the country.



# Survey of Jesuit High Schools: Evaluation: 1946 - 1952

WILLIAM J. MEHOK, S.J.

## I. EVALUATION 1946-1951

It has been the attempt of this series of articles based on J.E.A. High School Blanks to present the objective picture of Jesuit high schools. The first (12) dealt with the over-all picture; the next (13) centered emphasis on faculty and students; another (14) concentrated on the graduates and administration; another (15) dealt with activities, and the final one (16) dealt with the library. In this year's study, I shall try to present a roundup of the last five years as well as compare Jesuit practice with current public and Catholic secondary school procedure. In this latter intention, it is difficult to get exactly comparable results; still, wherever some degree of common ground is found, it will be reported along with the necessary qualifications. It is hoped that in this way we can get a more accurate picture of Jesuit secondary education in its general setting of secondary education in the United States.

When we consider that all non-public secondary schools enroll only 9.4% of high school pupils (22:2-3) of which 81% were in denominational schools and of these 92% were Roman Catholic, the 5% of Catholic school students taught in Jesuit high schools makes the scope of this study extremely limited. Yet it is this fraction of one percent of all high school students in which our interest lies and it deserves study and comparison.

The typical Jesuit high school during the past five years enrolled 611.9 students taught by 38.1 full and part-time teachers or at a ratio of one teacher to 16.05 students. There were 32 students per section during this time.

The average four-year public high school size is less than 100 pupils and Jesuit high schools fall within the 94.9 percentile of these and within the 90.4 percentile of all public high schools (5:19). The average city school enrolls 705 pupils (8:19), the average non-public school enrolls 192.9 (22:3), and the average Catholic school enrolls 218.0 pupils (22:4). Jesuit high schools enroll 611.9 students.

The teacher-pupil ratio for state schools was 1:27.8 (4:13); for city schools, 1:29.1 (8:4); for non-public schools, 1:14.4; and for Catholic

schools, 1:17.4 (22:3). The North Central Association annual reports show that the pupil-teacher ratio in member schools has decreased from a median of 23 in 1936 to 20.1 in 1945 (17a:1189). Jesuit high schools ratio was 1:16.05.

The average class size or students per section for Jesuit schools is 32 which is larger than 29 for all public high schools with an enrollment of over 1,000 (23:8).

Latin was studied by 88.8% of all Jesuit students in comparison to the 7.8% of public high school students who take that subject (20:107). Greek is taken by less than 1% of public high school students (20:91-2) whereas 13.9% of Jesuit high school students took that subject in the last five years. Janet provides figures on which it is estimated that 42.9% of students in 300 representative Catholic high schools take Latin and 6.4% take Greek (9:77,69).

There is very little comparable data available on graduates of Jesuit and other schools. We know that the average Jesuit graduating class has been 121.7 students or 19.9% of the total enrollment. Of these, 80.1% have gone on to college, 64.4% to Catholic colleges and 14.7% to non-Catholic colleges and universities. The proportion not continuing their formal education is 19.9% but this figure has been lowered in the last three years during which time graduates had not been drafted into the armed services.

Very little information is offered concerning the future collegiate education of high school graduates throughout the country. This fact is of interest, however. Only 30.7% of the high school graduates of public and non-public schools in 1944 went on to college (3:43). In 1943 the proportion was 27.1%. Later figures are unavailable owing to the lack of detailed information concerning veterans. Janet puts the general percentage of Catholic high school students going on to College at 30% and observes that this is higher than the public school figure (9:138-9). It is of interest to reprint here a news item from the *January Quarterly*:

VOCATIONS: 922 Vocations to the priesthood and religious life are partial fruit of Jesuit high schools from June 1947 to October 1951. Of these, 500 entered novitiates of the Society, 141 entered other novitiates and 281 entered diocesan seminaries or preparatory seminaries. By Provinces, 105 California, 141 Chicago, 111 Maryland, 92 Missouri, 35 New Orleans, 197 New York, 183 New England, and 58 Oregon. The average per school is a little more than 6 vocations per year.

Jesuit schools held annually an average of 4.7 teachers' meetings for lay and Jesuit members.

In 1944 Father Julian Maline made a study of the organization of the Jesuit school day. His findings reveal that over a half of the Jesuit high schools have 6 periods a day with 18.9% having 5 and 29.7% having 7. The average length of class period was: shortest, 43 minutes; median, 45; average (mean) 49; and longest, 55 minutes. The length of school day ranged from 4 hours 55 minutes for the shortest, 5 hours 57 minutes for the median and 7 hours for the longest. This excludes Mass time. The median beginning and closing times for class were 9:00 A.M. to 2:50 P.M. The median lunch period lasted 45 minutes.

In schools generally, the typical high school began at 8:30 A.M. and closed at 3:30 P.M., was composed of 7 class periods each 45 minutes in length. The average lunch period was 35 minutes long. (17a:1169).

According to figures available, the average Jesuit principal spent 4.9 hours a week in classroom supervision. The only information available on supervision in Catholic high schools in general is that 75% of the supervisors visit classrooms (9:107). The length of school year for public schools is 177.6 days (3:4) whereas the average Jesuit school term is 196.6 days.

About 10 of the 38 teachers in Jesuit schools taught the same section at least two subjects daily.

An interesting but not too valid comparison of the student mortality in Jesuit and high schools generally is that, whereas 5.2% of all Jesuit students were dismissed or withdrawn by request in 1950, of 1,000 beginning all schools in 1944-1945 only 649 or 64.9% reached fourth year or a mortality of 35.1% (3:43). The drop-outs between the beginning of fourth year and the achievement of a high school diploma for students generally was 5.1% of the senior class whereas, for example, of the 1948-49 Jesuit senior class only 1% did not graduate.

The percentage of non-Catholic students in Jesuit and all Catholic schools is the same, about 2% of the total student body (9:31).

A national sampling in 1940 showed that 80% of the high schools of the country had a student council (17a:1198). Jesuit schools rated 81.5%.

Of extra curricular activities, Tompkins gives an estimate:

It is reasonable to estimate that 8 extra-curricular activities with an approximate membership of 20 pupils in each exist in the "hypothetical" average public high school. (24:24)

The average Jesuit high school has about 12 non-religious activities (15:235-7). The number would come to about 20 if we included the various religious activities.

Physical education was taught to 50.1% and 56.4% of the boys in public schools in the years 1942-43 and 1943-44 respectively (17a:823).

About 85% of Jesuit high school students participate in organized physical education which includes extra-curricular athletics and/or physical education classes.

The average Jesuit library has about 7,723 volumes of which about 5% were new volumes added the previous year. It subscribed to about 42 periodicals of which 13 were Catholic. The average student took out 10.8 books annually. In 1949 Jesuit schools spent an average of \$1.08 per student for new books and periodicals and \$1.37 for all library expenses exclusive of salaries, (16:232).

Paralleling these figures we have comparable or nearly comparable figures for large samplings of public and other schools throughout the country. In 75 public-school systems located in cities of over 100,000 in population, the average combination elementary and secondary library shelved from 1,000 to 2,999 volumes (2:4) of which 65% were assigned to the secondary level or 650 to 1,949 volumes (2:8). In the course of 6 years this library increased 21.45% or an annual increase of 3.61% (2:8). (It should be noted that the quality of a library frequently depends on the number of volumes discarded, so this latter observation should be interpreted accordingly.) In a study of 15 Florida schools, McCarthy (*School Review* February 1950, p. 95) found that the average number of books read per year by boys was 8.7 and 10.5 by girls. The library expenditure per pupil in the above mentioned 75 public school systems was \$.61 for books and periodicals and \$.73 for all expenses exclusive of salaries. The cost per pupil for salaries was \$1.62, but unfortunately, owing to the difficulty of estimating salaries for Jesuit librarians, we have no equivalent figures for Jesuit libraries.

## II. TRENDS 1951-1952

Two questions arise in ones mind when preparing time consuming surveys such as those conducted during the past years (12-16). First: Is there any value in repeating these surveys, or is there sufficient uniformity in the responses from year to year to generalize from a specific year? A quick comparison of columns "Average 1951-52" and "Average 1946-51" of Table I indicates that there is substantial agreement between the current year and the five previous years.

The second question that arises is: Has there been any improvement or lack of improvement in the areas covered by the High School Blanks? In answer to this question, we can compare the above mentioned columns of Table I and perceive the trend of each item; that is, the status in 1951-52 as compared with a composite of the five previous years.



Granting that this is a legitimate method of procedure, there are still a few cautions to be observed. The size of the sample is to be kept in mind. For example, in item 391, only 22 schools gave usable data on the number of students who had a physical examination at school. A frequent response to this question was, "all members of interscholastic teams." This might raise or lower the response of the 22 schools which gave usable figures. A second caution to make is the number of years on which the five year average was based. For some items, e.g. 185, only one year's figures were available owing to the revision of the Blanks in 1950. For others, e.g. 85, data had *de facto* been compiled for only two years. Hence, in making a study of trends, it is necessary to keep these factors in mind and to point out others which may cast doubt on the validity of comparisons.

During this year (1951-52) the size of the full-time faculty has been virtually the same as during the last previous five (1946-51). The part-time faculty this year was slightly smaller and new members of the faculty considerably fewer in number. This fact is explained by the instability of the faculty during the year following the War when teachers were drafted and replacements had to be made on a temporary basis.

The typical Jesuit high school has grown in size by an increase of 23 students. Hence, any comparison based on enrollment should be done in terms of proportion rather than of actual figures. In 1951-52 the teacher pupil ratio was 1:16.8, whereas in the past five years it was 1:16.1. The typical section or class has one student more this year than in the past. There are  $3\frac{1}{2}\%$  fewer students taking Latin and only a half of one percent fewer taking Greek this year over the past.

This year 85.3% of the graduates as against 80.1% continued their formal education. The proportion of all graduates who went to Catholic institutions was 67.6% as against 65.1% in previous years. In terms only of those going on to college, the proportion who went on to Catholic institutions dropped from 81.6% in the past to 79.1% this year. The number entering Jesuit novitiates dropped slightly this year. The War accounts for the increase in number of students continuing education, since students in the Armed Services, even if in a scholastic program were not considered in this category and accordingly lowered the five year average.

From a sampling of administrative practices, we see that the number of faculty meetings remains steady at from 4 to 5 a year. Principals reported spending a little less time in classroom supervision and the number of teachers who taught the same section at least two subjects daily increased by almost 3. The number of students who were dismissed,

TABLE 1. NUMBER OF JESUIT HIGH SCHOOLS IN THE UNITED STATES SUPPLYING  
USABLE DATA ON SELECTED ITEMS OF THE J. E. A. HIGH SCHOOL BLANKS,  
1951-1952, AND AVERAGE PER SCHOOL. COMPARATIVE AVERAGES  
FOR A FIVE YEAR PERIOD, 1946-1947 TO 1950-1951.

NUMBER	ITEM	SCHOOLS 1951-52	AVERAGE 1951-52	AVERAGE 1946-51	YEARS 1946-51
16	<b>FACULTY</b> , Full-Time T.Y. <sup>1</sup> .....	(38)	33.868	33.50	(5)
18	Part-time T.Y.....	(38)	4.026	4.63	(5)
20	New T.Y.....	(38)	8.763	9.44	(5)
70-71	<b>STUDENTS</b> : Enrolled T.Y.....	(38)	634.868	611.94	(5)
72	Sections T.Y.....	(37)	19.189	19.11	(5)
73	Latin T.Y.....	(38)	541.526	543.71	(5)
74	Greek T.Y.....	(38)	84.737	85.09	(5)
83	<b>GRADUATES</b> : L.Y. <sup>2</sup> .....	(37)	123.730	121.73	(5)
85	In Catholic Colleges T.Y.....	(37)	77.811	81.55	(2)
86	In Jesuit novitiates T.Y.....	(38)	3.395	3.68	(2)
89	In all Catholic inst. T.Y.....	(37)	83.595	79.62	(5)
90	In non-Catholic inst. T.Y.....	(37)	21.973	17.66	(5)
84	Continuing education T.Y.....	(37)	105.568	97.54	(5)
94	Not continuing education T.Y.....	(37)	18.162	21.75	(4)
102	<b>ADMINISTRATION</b> : Jesuit and Lay Faculty Meetings L.Y.....	(37)	4.892	4.74	(4)
111	Supervision, Min. wk. L.Y.....	(32)	248.906	290.81	(3)
120	Class teachers T.Y.....	(38)	12.947	10.00	(4)
154-9	Students dismissed L.Y.....	(37)	31.541	31.92	(1)
164-9	Students failed subjects L.Y.....	(37)	107.757	107.45	(1)
174-9	Students conditioned L.Y.....	(38)	180.079	176.97	(1)
184	Students repeating T.Y.....	(38)	4.500	6.50	(1)
185	Students entered of top 100 T.Y....	(21)	66.762	65.58	(1)
186	Applications rejected T.Y.....	(23)	89.696	91.36	(1)
200	<b>RELIGIOUS ACTIVITIES</b> : Mass oblig. ....	(38)	.289	.27	(4)
210	Communion weekly average T.Y....	(36)	324.194	350.57	(4)
220	Confessions monthly average T.Y....	(35)	1,192.971	1,187.89	(4)
273	Mission collection L.Y.....	(29)	2,129.948	1,610.41	(5)
290	Non-Catholics in school T.Y.....	(38)	12.368	12.28	(3)
300	<b>NON-RELIGIOUS ACTIVITIES</b> : With formal constitution.....	(37)	2.568	2.54	(3)
301	Student Council .....	(38)	.789	.82	(3)
303	Assemblies monthly .....	(30)	2.178	1.73	(3)
370	Alumni Association .....	(33)	.818	.88	(1)
341	Literary magazine 9 mo.....	(38)	.421	....	...
346	Newspaper issues 9 mo. ....	(31)	8.806	9.84	(3)
350	Yearbook .....	(38)	.947	.91	(3)
390	Physical education percentage .....	(37)	.768	.85	(2)
391	Physical examination percentage.....	(22)	.591	.40	(2)
401	<b>LIBRARY</b> : Librarian sem. hrs. lib. sc.	(28)	20.000	18.73	(3)
403	Ass't librarian sem. hrs. lib. sc.....	(11)	10.364	7.27	(2)
420	Total volumes <sup>3</sup> .....	(33)	7,537.636	7,723.08	(4)
421	Volumes added L.Y. ....	(32)	354.344	415.92	(5)
422	Total periodicals .....	(33)	42.121	41.95	(4)
423	Catholic periodicals .....	(33)	13.152	12.99	(5)
430	Ave. wkly. circulation L.Y. (36 wk.)	(29)	167.625	183.40	(4)
440	Library open hrs. daily .....	(38)	4.901	6.03	(3)
456	Expenditures L.Y. ....	(38)	2,335.642	2,729.03	(4)
466	Budget T.Y.....	(26)	2,275.977	2,806.37	(4)

<sup>1</sup>T.Y. means current school year.

<sup>2</sup>L.Y. means previous school year.

<sup>3</sup>Items 420-466 exclude two schools which share their libraries with college or university.

failed in one or more subjects, were conditioned and who are repeating their year after failing remains numerically the same though proportionately a little lower this year than during the last five. A slightly greater number of those who ranked in the top 100 in entrance examinations were admitted and fewer of all applicants were refused admission.

The percentage of schools having daily Mass of obligation remains steady; the proportion of weekly communions is 6% lower this year than in the past, and the number of confessions is about the same. The Mission collection increased from a five year average of \$2.63 to \$3.35 per student last year. The proportion of non-Catholics in Jesuit high schools remains stationary at about 2%.

Under the heading of non-religious activities, proportionately fewer schools have a student council; assemblies were held oftener; not as many schools had alumni associations; and the number of issues of the school paper had dropped by one issue though more schools undertook to publish a yearbook.

In so far as it can be judged by credit hours, the quality of the librarian's and assistant librarian's professional training has improved. The size of the typical Jesuit high school library has shrunk as has the number of volumes added during the preceding year. The number of general and Catholic periodicals subscribed to remains the same. The average student is taking out 1.3 fewer books annually from the library, and the library is open about an hour a day less this year than in the past. The annual expenditure per student for all library dispersals exclusive of Jesuit salaries was \$3.68 last year and an average of \$4.46 for the five previous years. It is to be noted that the Blanks, beginning in 1950, removed certain ambiguities which might render this comparison fallacious, but the item regarding number of books added seems to confirm its validity.

This completes a series of six annual articles based on the J.E.A. High School Blanks. As is true of any survey, they made no attempt at being comprehensive. Certain items were selected on the assumption that they were characteristic of the general areas embracing the faculty, student body, graduates, administration, religious and non-religious activities and the library. They utilized the simplest of statistical procedures, the measurement of a central tendency by means of the arithmetic average or mean. No attempt was made to show deviation from this central point chiefly because of the complications such procedure would inject into an already complex analysis. Perhaps, in the future more detailed studies can be made of limited areas of the Blanks. In the meantime, we have a rather detailed picture of the typical Jesuit high school, a picture which

changes so little from year to year that, other factors being equal, generalizations based on any one year are generally valid for other years.

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# Status of Special Studies

## 1951-1952

In the pages that follow, we present our annual statistical report on the program of special studies for Jesuits of the American Assistancy. It is well known that a program of special studies has always existed in every province of the Society and that only by maintaining such a program can we be true to the educational traditions of the Society.

The numbers, the size, and the prestige of Jesuit educational institutions in the United States impose on the American provinces an unusual burden in the matter of graduate studies. The record, especially over the seventeen years since the publication of the *Instructio* on studies, promulgated by Father General Ledochowski in 1932, gives ample proof that the American provinces are trying, and at great financial and man-power cost, not only to maintain the best educational traditions of the Society, but also to meet the special challenge that our position in American education has created for us.

This year when our colleges and universities and secondary schools are literally crying for more Jesuits, the eight American provinces have 191 Jesuits engaged, full-time, in higher studies. Let us suppose that it costs, on an average, \$1,500 a year to maintain a Jesuit in special studies. I am certain that Provincial Procurators will complain, and with justice, that my estimate is too low. Even so, it still means that this year, the program of special studies for full-time students is costing the American Provinces some \$286,500. On the same basis, the program in 1950-51 cost \$310,500, and in 1949-50, \$381,000. Since my estimate of the cost-per-year-per-man is, obviously, too low, corrections only serve to emphasize the tremendous financial burden the American Provinces are so willingly bearing in the interest of Catholic education in the United States.

(Continued on page 223)

### I. COMPARATIVE STATISTICS 1947-1952

	1947-48	1948-49	1949-50	1950-51	1951-52
Full-time graduate students....	208	243	254	207	191
Priest graduate students.....	159	186	198	162	152
Scholastic graduate students...	49	57	56	45	39
Candidates for the Ph.D.....	127	153	161	129	131
Candidates for the M.A.....	40	43	45	37	33
Candidates for the M.S.....	16	21	17	15	10
Candidates for other degrees...	23	22	23	17	13
Special studies, but no degree..	2	4	8	9	4

## II. MAJOR FIELDS

[illegible]



Mathematics (9) .....	1 Ph. D.	1 Ph. D.	.....	2 Ph. D.	2 Ph. D.	.....	1 Ph. D. 2 M. S.	.....	7 Ph. D. 2 M. S.
Medieval History (1) .....	1 Ph. D.	.....	.....	.....	.....	.....	.....	.....	1 Ph. D.
Moral Theology (1) .....	.....	.....	1 S. T. D.	.....	.....	.....	.....	.....	1 S. T. D.
Oriental Languages (1) .....	.....	.....	.....	.....	1 M. A.	.....	.....	.....	1 M. A.
Philosophy (28) .....	.....	7 Ph. D. 1 M. A.	.....	3 Ph. D.	6 Ph. D.	.....	6 Ph. D.	4 Ph. D.	26 Ph. D. 1 M. A.
Physics (9) .....	1 Ph. D.	.....	.....	.....	1 No Degr.	.....	.....	.....	1 No Degr.
Political Philosophy (1) .....	.....	1 Ph. D.	.....	1 Ph. D.	2 Ph. D.	.....	2 Ph. D.	.....	9 Ph. D.
Political Science (8) .....	2 Ph. D.	.....	.....	.....	.....	.....	1 Ph. D.	.....	1 Ph. D.
Psychiatry (1) .....	.....	1 Ph. D.	.....	2 Ph. D.	1 Ph. D.	.....	1 Ph. D.	1 Ph. D.	8 Ph. D.
Psychology (3) .....	.....	1 Ph. D.	.....	.....	.....	.....	.....	1 Ph. D.	1 Ph. D.
.....	1 M. A.	.....	.....	.....	.....	.....	.....	.....	2 Ph. D.
Romance Lang. (Fr., Span.) (4) .....	.....	.....	.....	1 Ph. D.	.....	.....	.....	.....	1 M. A.
.....	1 M. A.	.....	.....	.....	.....	.....	.....	.....	1 Ph. D.
Russian (3) .....	.....	1 Ph. D.	.....	.....	.....	.....	.....	1 No Degr.	2 M. A.
.....	.....	.....	.....	.....	.....	.....	1 Ph. D.	.....	1 No Degr.
.....	.....	.....	.....	.....	.....	.....	1 Cert.	.....	2 Ph. D.
Scripture (2) .....	.....	.....	.....	.....	.....	.....	2 Ph. D.	.....	2 Ph. D.
Seismology (1) .....	.....	.....	1 M. A.	.....	.....	.....	.....	.....	1 M. A.
Semitic Languages (2) .....	1 M. A.	1 Ph. D.	.....	.....	.....	.....	.....	.....	1 Ph. D.
.....	.....	.....	.....	.....	.....	.....	.....	.....	1 M. A.
Social Sciences (8) .....	1 Ph. D.	.....	.....	.....	.....	.....	.....	.....	3 Ph. D.
.....	.....	2 Ph. D.	.....	.....	.....	.....	.....	.....	5 M. A.
Speech (3) .....	.....	3 M. A.	1 M. A.	.....	.....	.....	1 M. A.	.....	3 Ph. D.
.....	.....	1 Ph. D.	.....	.....	.....	.....	.....	.....	1 Ph. D.
.....	.....	1 M. A.	.....	1 M. A.	.....	.....	.....	.....	2 M. A.
Viniculture (1) .....	1 Ph. D.	.....	.....	.....	.....	.....	.....	.....	1 Ph. D.
Unspecified (1) .....	.....	.....	1 No Degr.	.....	.....	.....	.....	.....	1 No Degr.
Total .....	20	40	14	21	30	6	45	15	191

## III. SCHOOLS\*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Biblical Institute .....	.	.	.	.	.	.	2	.	2
Boston College .....	.	.	.	.	2	.	2	1	5
Brown .....	.	.	.	.	2	.	1	.	3
California .....	2	.	.	1	.	.	1	.	4
Cambridge .....	.	1	.	.	.	.	.	.	1
Catholic University, The..	.	3	2	1	4	.	2	.	12
Chicago .....	.	1	.	.	.	.	1	.	2
Columbia .....	.	2	1	.	.	.	1	1	5
Detroit .....	.	1	.	.	.	.	.	.	1
Florida .....	.	1	.	.	.	.	.	.	1
Fordham .....	1	3	1	2	2	2	12	2	25
Geneva .....	1	.	.	.	1	.	.	.	2
Georgetown .....	1	2	3	.	2	.	5	1	14
Gregorian .....	2	1	1	.	5	1	3	.	13
Harvard .....	1	1	1	1	1	.	2	1	8
Holy Cross .....	.	.	.	.	.	.	1	.	1
Iowa .....	.	.	.	.	.	.	1	.	1
Johns Hopkins .....	1	1	.	.	1	.	.	.	3
Louvain .....	.	.	.	.	1	.	1	.	2
Louvain-Sorbonne .....	.	1	.	.	.	.	.	.	1
Loyola (Chicago) .....	.	5	.	.	.	.	.	1	6
Loyola (Los Angeles).....	1	.	.	.	.	.	.	.	1
Manchester .....	.	.	.	.	.	1	.	.	1
Marquette .....	.	.	.	1	.	.	.	.	1
Mexico .....	1	.	.	.	.	.	.	.	1
Michigan .....	.	.	.	1	.	.	.	.	1
Minnesota .....	.	2	.	1	.	.	.	.	3
New Mexico .....	.	.	.	1	.	.	.	.	1
New York University.....	.	.	1	.	1	.	2	.	4
Notre Dame .....	.	.	.	1	.	1	.	1	3
Ohio State .....	.	1	.	.	.	.	.	.	1
Oxford .....	1	1	.	1	3	.	.	1	7
Pennsylvania .....	.	1	.	.	.	.	.	.	1
Princeton .....	.	.	.	1	.	.	1	.	2
St. Louis .....	5	8	3	5	5	.	4	.	30
San Francisco .....	1	.	.	.	.	.	.	.	1
Seattle .....	.	.	.	.	.	.	.	1	1
Sorbonne .....	.	.	.	.	.	.	1	1	2
Stanford .....	.	2	.	.	.	.	.	1	3
Texas .....	.	.	.	1	.	1	.	.	2
Toronto .....	1	1	.	1	.	.	.	2	5
U.C.L.A. ....	1	.	.	.	.	.	.	.	1
Washington .....	.	.	.	.	.	.	.	1	1
West Baden .....	.	1	.	.	.	.	.	.	1
Yale .....	.	.	1	2	.	.	2	.	5
Total .....	20	40	14	21	30	6	45	15	191

\*American History at Georgetown, Loyola—Chicago; Arabic at Georgetown, Harvard; Astronomy at Georgetown; Biology at Brown, Cambridge, Catholic U. (4), Columbia, Fordham, Loyola—Chicago, Manchester, Ohio State, St. Louis, San Francisco; Business

## IV. DEGREE SOUGHT

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph.D., new . . . . .	4	13	2	4	6	1	10	3	43
Ph.D., cont. . . . .	8	16	5	15	14	2	18	10	88
M.A., new . . . . .	5	5	3	1	4	1	5	0	24
M.A., cont. . . . .	0	3	0	1	3	0	2	0	9
M.S., new . . . . .	1	0	1	0	0	1	4	0	7
M.S., cont. . . . .	0	0	0	0	0	0	2	1	3
Other new . . . . .	1 <sup>7</sup>	1 <sup>4</sup>	0	0	1 <sup>7</sup>	0	2 <sup>2, 5</sup>	0	5
Other cont. . . . .	1 <sup>7</sup>	2 <sup>1, 6</sup>	2 <sup>4, 7</sup>	0	0	1 <sup>3</sup>	2 <sup>3, 5</sup>	0	8
No Degree . . . . .	0	0	1	0	2	0	0	1	4
Total . . . . .	20	40	14	21	30	6	45	15	191

<sup>1</sup>A.B.<sup>2</sup>Certificate.<sup>3</sup>J.C.D.<sup>4</sup>L.L.B.<sup>5</sup>L.L.M.<sup>6</sup>Sc.J.D.<sup>7</sup>S.T.D.

(Continued from page 219)

But the program has already paid dividends and will continue to do so. If all these 191 special students continue successfully to the end of their special studies, there will come back to our ranks from 45 different institutions of higher learning in the United States, Canada, Mexico, England,

*Administration* at New York U. (3); *Canon Law* at Gregorian (2); *Chemistry* at Boston C., Catholic U., Fordham (3), Holy Cross, Notre Dame, St. Louis; *Classics* at Catholic U., Fordham, Harvard (2), Oxford (4), Princeton, St. Louis, Stanford; *Dogma* at Gregorian (4); *Ecclesiastical History* at Catholic U.; *Economics* at Boston C. (2), Fordham (2), Georgetown (2) New York U., Pennsylvania, St. Louis (6); *Education* at Chicago, Fordham (3), Marquette, Minnesota (3), St. Louis, Washington, Yale; *Electrical Engineering* at Stanford; *English* at Detroit, Fordham (2), Harvard (3), Iowa, Loyola—Los Angeles, Oxford (3), Stanford, Yale (2); *History* at California, Columbia, Fordham (2), Georgetown (2) Loyola—Chicago (2) Texas; *Latin American History* at California (2), Mexico; *Law* at Columbia, Georgetown (4); *Mathematics* at Brown, Catholic U. (3), Fordham (2) Michigan, Notre Dame, St. Louis; *Medieval History* at Toronto; *Moral Theology* at Gregorian; *Oriental Languages* at Johns Hopkins; *Philosophy* at Fordham (4), Georgetown, Gregorian (6), Louvain (2), Louvain-Sorbonne, Princeton, St. Louis (7), Sorbonne, Toronto (4), Yale; *Physics* at Brown, Catholic U., Fordham, Notre Dame, St. Louis (4), Texas; *Political Philosophy* at Fordham; *Political Science* at Boston C., Fordham, Geneva (2), St. Louis (3), Yale; *Psychiatry* at Chicago; *Psychology* at Fordham, Loyola—Chicago, Seattle; *Romance Languages* at Fordham, New Mexico, Sorbonne, U.C.L.A.; *Russian* at Columbia (2), Georgetown; *Scripture* at Biblical Institute (2); *Seismology* at St. Louis; *Semitic Languages* at Johns Hopkins (2); *Social Philosophy* at St. Louis; *Social Psychology* at Harvard; *Social Sciences* at Loyola—Chicago; *Social Work* at Boston C.; *Sociology* at Catholic U., Harvard, St. Louis (2); *Speech* at Florida, St. Louis, West Baden; *Viniculture* at California; *Unspecified* at Georgetown.

Belgium, France, and Italy, 131 Doctors of Philosophy, 83 Masters of Arts, 10 Masters of Science, 13 with degrees in civil law, canon law or sacred theology, and four with special certificates. Thirty-six fields of learning are covered by these 191 special students.

Those who are especially interested in the program of special studies may experience a pang of regret when they note that there is a drop of 16 from last year's total of special students, and a drop of 63 from the all-time high total of 254 in 1949-1950. The one consolation that the Editor of the *Quarterly* can offer is the possible explanation that like so many other phases of life, our special studies program is feeling the effects of World War II and Cold War I. The drop in numbers certainly cannot be charged to any paralyzing indifference toward the value of graduate studies. Smaller years of priests and scholastics finishing their regular studies means a smaller reserve from which to draw special students. If this be true, then our record may get worse before it gets better unless, of course, almost superhuman efforts are made to hold our ground. The effort which enabled the American Provinces to reach the all-time high of 254 special students in 1949-1950 was really superhuman. Our hope for a substantial increase rather than the fear of a decrease for next year is based on the resourcefulness of our American Provinces in summoning up superhuman effort when the cause is a "must".

# Twentieth Century Thought on the *Ratio Studiorum*

MORTON A. HILL, S.J.

This is an attempt to sketch the thought that has appeared in English on the *Ratio Studiorum* during this century. We use the word "sketch" advisedly, for the effort of many men, mutually engaged in the solution of one problem, could not be more than high-lighted in an article of this nature. By our efforts we hope to arouse an interest in the problem of the adaptation of the *Ratio* of the modern city. Before giving a brief account of the content of each work, whenever possible we will examine the periodical literature that followed publication. At the end of our survey we will attempt to glance back at our work in the hope we may be able to see what direction our thought is taking.

Robert Schwickerath, S.J., published his *Jesuit Education* in 1903. There was an interesting though unsigned review of this book in the *Messenger of the Sacred Heart* shortly after its publication. The reviewer says of Schwickerath:

When analyzing the *Ratio*, he treats such timely questions as conservatism in education, cramming, premature specialization, function of the college, electivism, classical studies, all of course, from a Jesuit point of view but always with due regard for other systems and with full presentation, by copious quotations and references of the sentiments of those who approve or disapprove of the *Ratio*. Never before has such a satisfactory exposition of the theory and practice of the *Ratio* been published in English and it is studied carefully in the light of modern educational problems.<sup>1</sup>

*Jesuit Education* is also reviewed in *The Ecclesiastical Review* in 1903. This review is not as thorough as the first, but the reviewer says that Father Schwickerath has in mind the demands of education for American youth and he shows how the tradition of the scholasticate may be and is modified to meet those needs without departing from the ancient basis which cannot be abandoned so long as man remains what he is.<sup>2</sup>

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<sup>1</sup>*Messenger of the Sacred Heart*, Vol. 40, p. 118. The *Messenger* in 1903 was not an exclusively devotional work as it is today. It was also a journal of Catholic opinion on subjects of the day.

<sup>2</sup>*Ecclesiastical Review*, Oct. 1903, p. 438



There is an announcement of *Jesuit Education* in the *Dublin Review*. This stated that in this book is discussed the reason of the success attendant on the Jesuit system; the author ably refutes the view sometimes advanced that learning and craving for knowledge were stimulated by the principles of the Reformation.<sup>3</sup>

*The Catholic Mind* also reviewed *Jesuit Education* in 1903. It noted that the historical section was finely done. Father Schwickerath might have considered at greater length the objection that the Jesuit system did not foster intellectual breath and honesty.<sup>4</sup>

In the same year the *American Catholic Quarterly* made one remark about *Jesuit Education* that is worth quoting:

This book will furnish an efficacious antidote to the virus of Compayre and company who are doing their utmost to poison the minds of our countrymen by infecting the teachers in our public schools with contempt for everything Catholic.<sup>5</sup>

One more remark about *Jesuit Education* in the *Catholic University Bulletin* notes that until this book appeared, the average student of Jesuit education was confined to Maynard and Hughes. Schwickerath deserves a place in every library, Catholic and non-Catholic alike, as an honest account, written at first hand, of what the education of the Jesuits stands for.<sup>6</sup>

In order to indicate, however, that Schwickerath's worth is not completely accepted by modern scholars, we might quote the opinion of James Brodrick, S.J.:

The learned authors [Hughes in 1892 and Schwickerath in 1904] had not the *Monumenta* to back such erroneous statements as that "Ignatius had founded a religious order which made the education of youth one of its primary objectives."<sup>7</sup>

Since *Jesuit Education* has been so highly praised by the leading Catholic periodicals of the present century, it might be well to indicate the author's own statement of his aims:

During the last decade, educational circles in this country have been greatly agitated about various questions of the utmost importance: the elective system, the value of the classics, the

<sup>3</sup>*Dublin Review*, April 1904, p. 447

<sup>4</sup>*Catholic Mind*, Nov. 1903, p. 248

<sup>5</sup>*American Catholic Quarterly*, 1903, p. 205

<sup>6</sup>*Catholic University Bulletin*, 1903, Vol. 10, p. 103

<sup>7</sup>*Origin of the Jesuits*, Brodrick, p. 192

function of the college and its relation to the high school and university, and the problem of moral and religious training. It has been the author's purpose to view the Jesuit system in the light of these modern problems.<sup>8</sup>

There are three elements of permanent value in *Jesuit Education*. The first is Schwickerath's conviction that Jesuit education should begin at an early age. I will quote one of several passages:

The greatest difficulty in this country lies in the fact that pupils go too late to the high school or college. The study of Latin should be commenced at the age of ten or twelve years instead of thirteen or fourteen. . . . German boys begin with nine or ten years, why should not the clever American boy be able to begin at the age of ten or eleven?<sup>9</sup>

A second feature of *Jesuit Education* is Schwickerath's constant references to, and praise of Jouvancy. He never translated Jouvancy into English, but he did so into German for Pachtler's, *Monumenta Germaniae Pedagogica*. Schwickerath quotes Very Reverend Father General (Visconti) who wanted Jouvancy's *Ratio Discendi et Docendi* to be in the hands of all Jesuit teachers.<sup>10</sup>

Thirdly, Schwickerath treats of the place of Christian literature in traditional Jesuit education, giving reasons why Xenophon should be the opening author in Greek, with the clear implication that a reading of the *Acts of the Apostles* should soon follow.<sup>11</sup>

The second book of importance on the *Ratio* appeared in 1911, entitled *Studies in the History of Classical Teaching* by Timothy Corcoran, S.J. The reviewer's statement appearing in *The Month* in 1912 indicates that not the least interesting of his chapters is that on a school at work in which is described the working of a classroom in a Jesuit college in the 17th century; the smallest details are noted, even the places of the scholars being indicated by a diagram.<sup>12</sup>

Corcoran also gives an excellent criticism of modern methods of teaching Latin. "The teacher gives a quarter and wants a dollar."<sup>13</sup>

A third book on the *Ratio* appeared in 1932, *The Jesuits and Education* by Rev. William McGucken, S.J. An excellent review appeared in

<sup>8</sup>*Jesuit Education*, Schwickerath, p. iii-iv of Preface.

<sup>9</sup>*Ibid*, p. 307

<sup>10</sup>*Ibid*, p. 434

<sup>11</sup>*Ibid*, p. 394

<sup>12</sup>*The Month*, Vol. 118, p. 544

<sup>13</sup>*Studies in the History of Classical Teaching*, pp. 205-207

the *Catholic Education Review* by Charles Lischka who remarked that Father McGucken is not sufficiently partisan. There is such a thing as being too scientific. Lischka was referring to such statements as these. The activity of this teaching order is hardly negligible.<sup>14</sup>

Father Allen Farrell, S.J. reviewed this same book in *Studies* in which he observed that Father McGucken's ideas on the *Ratio* are based on secondary sources in contrast to the rest of his work. His conclusions are sober and based on authorities. There is no attempt to extol or prove a thesis. Of particular interest is the author's analysis of the position of classics in American Jesuit high schools.<sup>15</sup>

A third review appeared in *America* in which the author remarked that Father McGucken has done three things remarkably well. He has summarized the principles and analyzed the practices of the *Ratio*. He has reviewed the beginnings and the growth of Jesuit Secondary Education in the United States. He has published an English translation of the *Ratio*.<sup>16</sup>

The first part of this book bearing the heading *Origins and Characteristics of Jesuit Pedagogy* adds little to Schwickerath's treatment of the same material. The second part, however, is a genuine advance. McGucken presents an accurate summary of Jesuit educational expansion and adaptation in the United States. The third part of the book traces the evolution of the modern Jesuit high school. The whole work of McGucken is valuable because we see how external circumstances forced the Society to depart from the letter of the *Ratio*. The following remarks are worthy of note:

[The objective of the Jesuit educational system differs in no way from the primary purpose of the Order] . . . If their fundamental objective, the formation of Catholic youth according to the mind of the Church, could be better attained by a type of school entirely different from what they have conducted, there is nothing in their Constitutions to prevent them from adapting their schools to that pattern.<sup>17</sup>

The external force that kept the Jesuit school from going the way of the secular academy was Roothan's *Ratio*. . . .<sup>18</sup>

The prelection group presupposes only a small amount of Latin to be seen daily . . . [four lines in low grammar, seven in middle].<sup>19</sup>

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<sup>14</sup>*The Catholic Educational Review*, Vol. 30, p. 627

<sup>15</sup>*Studies*, June, 1932

<sup>16</sup>*America*, July 2, 1932, p. 311

<sup>17</sup>*The Jesuits and Education*, p. 169

<sup>18</sup>*Ibid*, p. 193

<sup>19</sup>*Ibid*, p. 202



Hence, the widespread belief today that the classics are only for the intellectually elite. In the old days the Society never held this view.<sup>20</sup>

A year or so later, McGucken published a second book, *The Catholic Way in Education*. The *American Ecclesiastical Review* stated that Priests would do well to use their influence to have Father McGucken's book read both by Catholics and non-Catholics. Father knows the strong points as well as the weak points of both Catholic education and the secular system. The author is wise in quoting non-Catholic authorities in saying that much is wrong in secular schools. That chapter is perhaps the most constructive in which the author proposes his ideal goal for Catholic educational developments. The reviewer knows the scheme to be feasible since it has been tried out with the best of results in a mid-western diocese. Father McGucken takes pains to make it clear that Christian literature should be read, the missal, one of the gospels and selections from the Acts.<sup>21</sup>

Rev. William Wade, S.J., reviewing *The Catholic Way in Education* in *Thought* remarked that this is not a book for the professional educator, but for the Catholic layman who is making heroic efforts to support Catholic education. His plan of a Vittorino school to educate Catholic leaders merits the thoughtful consideration of all. It is a book full of challenge to the advocates of the public school system.<sup>22</sup>

McGucken wants six years of Latin in his Vittorino high school, at least for boys. Every diocese should have at least one first class high school for boys. This school would be thoroughly American but would partake of the best of foreign schools—the industry of the Germans, the spirituality of the French, the sportsmanship of the English. Credits would be abolished. Promotion would come only with mastery. There would be no electivism. All religion courses would be called, "The Imitation of Christ." An active Sodality would exist. The school would be supported by the diocese. Only this school would prepare for the new liberal arts college demanded by Vittorino graduates. English would be taught for six years according to the methods advocated by Donnelly. Greek would be taught, but would not be obligatory. Unlike Schwickerath, McGucken would have St. Luke the first author in Greek, not Xenophon. Mathematics and science would hold a subordinate place. We will quote one passage from McGucken about the pre-Vittorino school:

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<sup>20</sup>*Ibid*, p. 206 Quoting Corcoran.

<sup>21</sup>*American Ecclesiastical Review*, Vol. 91, p. 631

<sup>22</sup>*Thought*, Vol. 9, p. 498

The Catholic elementary school in this new system, in the diocese of Erewhon, will consist of six years, and no more. Essentials will be learned there and learned well. At the age of eleven or twelve, the average American child should be able to read and write with ease and should be able to express himself grammatically. . . .<sup>23</sup>

In 1934 Francis P. Donnelly, S.J. published his *Principles of Jesuit Education in Practice*. Corcoran reviewed his work in *Studies*, and remarked that from 1550 to 1750 and a little beyond these two centuries, Jesuit education did most emphatically deliver the goods, wholesale delivery too, in some 600 day schools in all the central and western areas of Europe. Father Donnelly's theme is that the methods of this process are universally valid today.<sup>24</sup>

The same book was reviewed in *America* with the indication that Donnelly illustrates how principles of the *Ratio* have been applied in the classroom. Both Donnelly and McGucken agree that elementary education should be shortened by at least two years.<sup>25</sup>

Wade observed that this book is for professional educators, especially of high school and the first two years of college. Whether the method advocated by Father Donnelly is widely used in American Jesuit Colleges is doubtful. His book could well serve as a manual for teachers of Latin, Greek and English in Father McGucken's Vittorino school. Here is presented the method of a first class teacher of the classics.<sup>26</sup>

Another review appearing in *The American Ecclesiastical Review* observed that Father Donnelly is more conservative in his views on the *Ratio* and allows for fewer adjustments of his system than Father McGucken. In fact, Father Donnelly's book might almost have been produced at the time of the Renaissance, so slight is the change in the spirit of the recommendations.<sup>27</sup> The reviewer praises Donnelly, yet notes how he differs from McGucken on Christian classics for intensive reading. In the course of his book, Donnelly offers one valuable sidelight to the student of the *Ratio* concerning the exclusion of Christian Latin authors. Christian Latin authors are not excluded because the *Ratio* was formed during the Renaissance but as Daniel, S.J. showed in his *Etudes Classiques*, published in 1885, the pagan authors were always studied in the Christian schools.<sup>28</sup>

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<sup>23</sup>*The Catholic Way in Education*, p. 55

<sup>24</sup>*Studies*, June 1934

<sup>25</sup>*America*, Vol. 51, p. 354

<sup>26</sup>*Thought*, Vol. 9, p. 498

<sup>27</sup>*American Ecclesiastical Review*, Vol. 9, p. 633.

<sup>28</sup>*Principles of Jesuit Education in Practice*, p. 94

Daniel points out that if a Father is a classic, he is admitted; if a pagan is not a classic, he is set aside.<sup>29</sup> This principle of Daniel explains why the 13th rule for the professor of rhetoric in the *Ratio* allows the reading of St. Gregory Nazianzen, St. Basil, and St. John Chrysostom, not Augustine, Jerome and Gregory the Great. Daniel discusses the danger of saturating the minds of boys with sermons, homilies, lives of the saints, apologetic writings, commentaries on the scriptures. Such a plan is dangerous because "La frivolite et la malice des enfants auront bientot detruit le charme et l'auctorite es textes les plus venerables." In considering Daniel's principle, however, it is good to remember that the author applied it to boys in European schools and therefore boys from ten to fifteen years of age. This principle does not justify the American Jesuit exclusion of Christian classics from the curriculum of boys up to 20 years of age. Daniel is quite definite as to the primacy of sacred science over profane, merely insisting on the scholastic axiom that the first in the order of intention is often last in the order of execution.

The chief value of Donnelly's book, however, is his demonstration that the fundamental methodology of the *Ratio* is adaptable to the teaching of any branch of the curriculum, especially English. The following passages are worthy of note: "The art of composition should be the primary objective of the high-school course in literature; criticism the primary object of the college course, and science the primary object of the later college and university."<sup>29a</sup>

"The *Ratio* centers its attention not on the future occupation, unknown and unchosen, but on the present student. . . . The art of expression is the dominant note of the prelection and the prelection is the chief and unifying element of the *Ratio*."<sup>30</sup>

The *Ratio* of Roothan directs that the vernacular be taught as Latin was taught. Therefore: 1.) Stress style, not information in reading novels. 2.) Distinguish between intensive and extensive reading. 3.) Train the choice of favorite passages.<sup>31</sup>

The 1936 Jaime Castiello, S.J. published his book, *The Humane Psychology of Education*. McGucken, reviewing the book in *Thought*, said that this is one of the two most important books of the year in education. It would be better called a Humane Philosophy of Education. Father Castiello tries to fashion the fabric of a Christ-centered Catholic education.<sup>32</sup>

<sup>29</sup>*Etudes Classiques*, p. 365

<sup>29a</sup>Donnelly, op. cit., p. 20

<sup>30</sup>*Ibid*, p. 39-40

<sup>31</sup>*Ibid*, p. 47 ssq

<sup>32</sup>*Thought*, Vol. 12, p. 700

Reviews of Castiello were hard to find. Only one other was discovered.<sup>33</sup> The theme of Castiello's book is sounded by Louis Mercier in the preface where he says:

Even if the vistas, the range of thought, thus opened by dualistic humanism were only a hope, it would still be preferable to the monistic naturalistic outlook.<sup>34</sup>

It might be well to allow Castiello to speak for himself since his style has an appeal of its own.

Thus it is that literature, by communicating a fundamental curiosity for the things which it presents, is the necessary introduction to science, philosophy and religion.<sup>35</sup>

Humanism is not necessarily the product of a classical training. Humanism can be learned in the Gospel, the most human of all documents, no less than in Plato. . . . But the school of humanism above all others is the classical school.<sup>36</sup>

The next book that appeared on the *Ratio* was *The Jesuit Code of Liberal Education* by Allen Farrell, S.J. Ruth Byrnes said of it in *America* that two principles stand out among the provisions of the first college; all schooling was to be free and the study of the classics was to be the foundation of higher studies.<sup>37</sup> McGucken reviewed Farrell's book in *Thought* with the remarks that there is no work of equal value in any language as far as part one and two are concerned. The only weakness in this otherwise excellent study is the chapter entitled, "*Ratio Studiorum* and Contemporary Education." The hurried fashion of the 1832 *Ratio* is nowhere stressed. Nor is it brought out that no General Congregation approved this *Ratio*. That this 1832 *Ratio* was never entirely put into practice is an indication it is not suited to the modern age.<sup>38</sup> Corcoran reviewed Farrell's book in *Studies*. He said that Farrell emphasizes the personal role of the Saint in the *Ratio* and in the educational activity of the Society. The dominance of Latin formerly was possible because it was in accord with the social needs to which schools catered. Today that dominance is impossible because of the pressure of other subjects. Moreover, the defense of the "imitation" practice seems to

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<sup>33</sup>*Studies*, March 1938

<sup>34</sup>*The Humane Psychology of Education*, Castiello, p. xvii

<sup>35</sup>*Ibid*, p. 146

<sup>36</sup>*Ibid*, p. 168

<sup>37</sup>*America*, Vol. 59, p. 165

<sup>38</sup>*Thought*, Vol. 13



many unconvincing.<sup>39</sup> Edward Farren, S.J., reviewing Farrell's book in the *Modern Schoolman*, said that Farrell limits himself to the humanistic phase. He gives the complete story of how the framing of the *Ratio* was undertaken and carried out by many of the outstanding scholars of Europe. "The *Ratio Studiorum* and Contemporary Education" is especially recommended.<sup>40</sup> In 1940 Very Rev. Zacheus Maher, S.J. made the following comment in the *Jesuit Educational Quarterly*:

Father Farrell's Jesuit Code of Liberal Education should be every teacher's *Vade Mecum*. His Paternity pronounced it the best summary of the *Ratio* he had ever seen.<sup>41</sup>

It is to be recalled that Farrell had criticized McGucken for not using primary sources when speaking of the *Ratio*.<sup>15</sup> In his own preface Farrell says

To reconstruct from primary sources the history of this gradual process of forming the *Ratio Studiorum* and to make clear its original scope and its present possibilities in relation to education in this country is the purpose of this book.<sup>42</sup>

Farrell shows himself in the Schwickerath, Donnelly "imitation" tradition when he says that another cause for the neglect of Jesuit pedagogy is that the art of expression was replaced as a primary aim by the ability to read and *understand Latin and Greek*.<sup>44</sup> One of the values in Farrell's book is his picture of the model Jesuit school at Messina. This study, based on primary sources, is of no small value to the American Jesuit educator in attempting to adapt the *Ratio* to our schools. The following points especially deserve to be mentioned:

1. In 1550 Messina was a small city-center in an agricultural society.<sup>45</sup>
2. The boys in the Messina school ranged in age from 11 to 16.
3. The number of days in the school year almost doubled ours, at least for the younger boys.
4. The prelection was used with great effect. Students were assisted in the prelection by a second printed text with plenty of space between the lines for note taking.

<sup>39</sup>*Studies*, 1939, p. 332

<sup>40</sup>*The Modern Schoolman*, Vol. 16, p. 45

<sup>41</sup>*Jesuit Educational Quarterly*, Vol. 3, p. 6

<sup>42</sup>*Jesuit Code of Liberal Education*, Farrell, p. xi

<sup>43</sup>Schwickerath *op. cit.*, p. 501

<sup>44</sup>Farrell, *op. cit.*, p. 413

<sup>45</sup>Even in modern times 94.6% of Sicily is used for agriculture. cf. *British Encyclopedia*.

5. Imitation was emphasized and Latin was spoken as soon as possible.
6. Students could be dropped as soon as they failed to produce, since no tuition was accepted.
7. There were no competing state schools and few private schools.
8. Messina had the best in teachers.<sup>46</sup>
9. Classes were small and run according to two simple principles:
  - a. One thing must be accomplished at one time.
  - b. Students must be grouped according to capacity.

We have not made an attempt to summarize Farrell's book.<sup>47</sup> In fact, we have not summarized any of the books we have considered so far. We have merely called attention to certain high-lights which deserve more careful study in themselves.

If Farrell's book had no other value, it has been the fore-runner of a series of studies on the *Ratio* made at Fordham University. Four masters' theses were accepted at Fordham on the *Ratio* between the years 1942 and 1950. Since then, two more have appeared and it is probable that more will follow in the years to come.

The first of these theses was written by Rev. Justin Hanley, S.J. in 1942. The purpose of his study was to determine the nature of the prelection, "the most important element in the *Ratio*."<sup>48</sup> He asked four questions, What is the prelection? where did it come from? why is it given? how is it given?<sup>49</sup> Hanley's method is to compare the texts on the prelection in the four editions of the *Ratio*. He indicates two essentially different types of prelection, the grammar prelection and the author prelection.<sup>50</sup> In the grammar prelection, at the lower level called "the lesson assignment," the precepts should be illustrated from classical examples, not home-spun. Hanley has a model prelection that is helpful for an inner knowledge of the Jesuit system.<sup>51</sup> Hanley observes that the prelection in the *Ratio* of 1599 is the same as that in the *Ratio* of 1832.<sup>52</sup> In other words, the Society has not retracted its proper teaching method even in modern times.

The second of the four Fordham theses was written by Cornelius Carr, S.J., entitled *Case Studies in the Use of the Prelection of the Jesuit Ratio*

<sup>46</sup>Brodrick, *Life of Peter Canisius*, p. 107. Brodrick adds to Farrell.

<sup>47</sup>It is hard to read the *Jesuit Code of Liberal Education* without an increasing appreciation of every single item in the finally approved *Ratio* of 1599.

<sup>48</sup>*Expanding Concepts of the Ratio Studiorum*, p. 11

<sup>49</sup>*Ibid*, p. 4

<sup>50</sup>*Ibid*, p. 53

<sup>51</sup>*Ibid*, p. 81-83

<sup>52</sup>*Ibid*, p. 84

*Studiorum*. Carr reasoned along these lines. The prelection is the heart of the *Ratio*. If there is a method of teaching peculiar to Jesuits, it is to be found in the prelection of the Jesuit Latin class. If Jesuit teachers are still using the prelection with success, is it not likely that the *Ratio* is being successfully adapted to the American high school? If the prelection is not being given, or is ineffectual, is it not a sign that something is wrong with present day teaching arrangements? Carr's procedure was to determine from previous studies what a good prelection was, construct a check list, visit 40 class rooms on various levels, compile results, draw conclusions. Since he limited his prelection to the author type, he visited only the upper three years of high school. We mention Carr's conclusion: If 100% is set as the measure of total deviation from the prescriptions of the *Ratio* regarding the prelection, it is clear from the 40.2% deviation on the tenth grade level, the 44.5% deviation on the eleventh grade level, and the 36.4% deviation on the twelfth grade level, that the prelection, as the *Ratio* intended it, has fallen into serious abuse. In view of the prelection's importance in Jesuit methodology, therefore, the situation is one which requires the immediate attention of administrative authority.<sup>53</sup>

In the same year, 1949, Gerard Plante, S.J., wrote the third of the four theses, entitled *The Art of Expression in the Ratio Studiorum*. He wrote on the art of expression, distinguishing five levels, the first three of which look to skill in handling words and groups of words, the second two of which look to improvement of the reasoning process. His purpose was to establish a clear-cut aim for each level. Plante says of his own purpose that the techniques of the *Ratio*, worked out more than three centuries ago, do not facilitate to a modern reader, the understanding of the old texts.<sup>54</sup> He added that the present research investigates 5 plans of studies representative of the development of Jesuit educational doctrine concerning the art of expression from 1575 to 1832.<sup>55</sup> Plante's conclusions on the aims of the 1599 *Ratio* are as follows: The aim of lowest grammar is a complete and perfect knowledge of rudiments. The aim of middle grammar is a discursive knowledge of the entire grammar, but not a thorough and intensive study of it. The aim of high grammar is a complete and perfect knowledge of grammar. The aim of poetry is to prepare the ground for the acquisition of perfect expression. The aim of rhetoric is perfect expression.<sup>56</sup>

<sup>53</sup>Case Studies in the Use of the Prelection of the Jesuit Ratio Studiorum, section entitled Conclusions.

<sup>54</sup>The Art of Expression in the Ratio Studiorum, p. 11

<sup>55</sup>Ibid, p. 13

<sup>56</sup>Ibid, p. 95. A fuller summary is presented on pp. 102 to 104

In 1950, Rev. Hubert Sixt, S.J. wrote the fourth Fordham thesis entitled, *Group Processes in the Ratio Studiorum*. The prelection is teacher-centered. Group processes are student-centered. Plante dealt with such things as the socialized recitation which we call the "concertatio."

We cannot close our survey of *Ratio* literature without a glance at what has appeared in *The Jesuit Educational Quarterly*. Almost every article deals with some phase of the *Ratio*. We can select only high-lights.

In June 1938, George Bull, S.J., wrote an article entitled, "Present Tendencies in Our Educational System." He remarked that if at this moment we were to organize even one university on the lines of our old tradition, excluding all vocational courses from high school, college, and graduate school, reassert the unity of education in subjects of permanent worth, the classics, philosophy, literature, mathematics and the sciences (as liberal studies), we would be at once the rallying point for the movement which has just begun in secular schools. My whole point is this: let us settle whether vocationalism or cultural education is the one we are to give. But let us avoid trying to do both, thus doing neither, and destroying in the long run our prestige as educators.<sup>57</sup> In the same issue Farrell wrote an article entitled, "Permanent Values in the *Ratio*." He summarized these values as subordination of subjects of secondary importance to those of prime importance, and pedagogical techniques of permanent value: emulation, prelection, sodality.<sup>58</sup>

McGucken contributed an article to the same issue, entitled, "The Present Status of the *Ratio* in America." He makes a few remarks worth summarizing: In their attitude toward the *Ratio*, all Jesuits are divided into three parts, the Literalists, the Modernists and the Objectivists. The Literalists will not agree with me when I say we are following the *Ratio* fairly well. We demand Latin of all our pupils. We give the A.B. only to students with six years of Latin. We teach Greek to large numbers.<sup>59</sup>

In 1940, Hugh McCarron, S.J., wrote an article entitled, "Not the *Ratio*," in which he noted that the chief guide of the Jesuit system of education is not the *Ratio Studiorum*, but the *Spiritual Exercises*. The great books of today were often, in their first draft, the notes which such teachers as Plato, Aristotle, Augustine and Aquinas superimposed on the great books of their day. The notebook which created the spirit of Jesuit education is the *Spiritual Exercises*.<sup>60</sup>

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<sup>57</sup> *Jesuit Educational Quarterly*, Vol. 1, No. 1, p. 11

<sup>58</sup> *Jesuit Educational Quarterly*, Vol. 1, No. 1, p. 37

<sup>59</sup> *Jesuit Educational Quarterly*, Vol. 1, No. 1, p. 32

<sup>60</sup> *Jesuit Educational Quarterly*, Vol. 3, No. 2, p. 79



In the following issue, Rev. Robert I. Gannon, S.J. wrote an article entitled, "Jesuit Education of the Future," in which he said:

Let us imagine ourselves a board of inspectors visiting a Jesuit college in the year of Our Lord 2000. The first room we enter, presided over by a middle aged Father who will have been born about 1960, is doing the *Pro Marcello*, reading the Latin with emotion, analyzing the power of the speech, trying to transfer some of its beauty into English. . . . if the Jesuits [60 years from now] are still conducting liberal arts colleges in a free United States, they will be following a rejuvenated, streamlined, but still quite recognizable *Ratio Studiorum*.<sup>61</sup>

In 1945 Rev. Daniel McGloin, S.J., wrote an article entitled, "Revitalizing Liberal Education." Briefly, it belongs to the Society to impart liberal education. Liberal Education is not flourishing. What is wrong? Modern Americanism is mechanistic and pragmatic. It seems rather amazing that we have come to such a pass where we think we can train in philosophy and not read the philosophers, or train in religion and not read the great religious works, or train in science and not read the great scientists. Have we come to the place where we can train in poetry without reading the poets? How then can one's culture be anything but second hand and predigested?<sup>62</sup>

In 1946, George Brantl wrote an article entitled "Character Education in the *Ratio Studiorum*." He developed the following points as factors in character training: "Age quod agis"; confession and Mass; prayer before class; Sodality and academy; devotion to our Lady, Sacred Heart and Eucharist; Spiritual reading and sermons; and Moralizing in class (in the best sense).<sup>63</sup>

In 1949, J. Courtney Murray, S.J. wrote an article entitled, "Toward a Theology for the Layman" in which he made the following remark:

The general quality of thought will be biblical rather than scholastic.

Its subject, its central theme or master idea will be the *Christus Totus*, Christ, head and members.<sup>64</sup>

We should not overlook a challenging article that appeared in 1943. It was written by Thurston Davis, S.J. and deserves mention because of the enthusiastic reception it received. The title is "Blue Print for a

<sup>61</sup>*Jesuit Educational Quarterly*, Vol. 3, No. 3, p. 130

<sup>62</sup>*Jesuit Educational Quarterly*, Vol. 7, No. 3

<sup>63</sup>*Jesuit Educational Quarterly*, Vol. 9, No. 2

<sup>64</sup>*Jesuit Educational Quarterly*, Vol. 11, No. 4, p. 227

College.”<sup>65</sup> John Quinn, S.J., then Dean of University of Detroit, and Laurence Henderson, S.J., of Xavier University published their views of Davis’ article a short time later.<sup>66</sup> The feature of Davis’ article is his schematic presentation of the proposed curriculum of the Catholic college. Davis’ article can be summarized in two words, “a challenge.”

Nor should we pass over the attempt to orientate the *Ratio* toward the social apostolate. In June 1942, John P. Delaney, S.J. wrote an article, entitled “Developing a Social Sense in Our Students.” After explaining how modern thinking with the church involves social thinking, Delaney offers a five point program to all Jesuit teachers. We quote his fourth point in its entirety:

We must teach the poverty of Christ for all. Frequently, unthinking and very sincere Catholics make the charge that those who preach Social Justice are trying to do the impossible, even the undesirable, trying to eliminate poverty. They are trying to eliminate a degrading poverty or destitution, but far from trying to eliminate the poverty of Christ, they are insisting that the poverty of Christ is an example for all, rich and poor. They are trying to spread poverty in the sense of a stewardship of wealth and stewardship of talent. We must teach that an accumulation of wealth beyond the level of decent comfortable complete living is justified only on social principles and principles of stewardship. We must teach that if we would follow Christ there must be a limit to the amount people may spend for personal satisfaction, personal luxuries, material enjoyments. We must teach poverty for all in the sense of a complete subordination of the use of material things to man’s higher spiritual needs.<sup>67</sup>

The literature on the *Ratio* has been almost exclusively of an historical nature. Even Carr’s case study was based on an historical investigation of the prelection without which he would have been unable to proceed. Donnelly’s book too, though written for teachers, shows careful historical study of the *Ratio*. Even Castiello, an experimental psychologist, concentrates on the Renaissance tradition. The march of research has been progressive, one thinker standing on another’s shoulders.

As we sweep through this panorama of half a century, certain suggestions jut out sharply. The first of these suggestions concerns the age of

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<sup>65</sup> *Jesuit Educational Quarterly*, Vol. 6, No. 2, p. 74

<sup>66</sup> *Jesuit Educational Quarterly*, Vol. 6, No. 4, p. 239

<sup>67</sup> *Jesuit Educational Quarterly*, Vol. 5, No. 1, p. 51

boys entering our schools. As a result of their study Schwickerath, Donnelly, and McGucken hold with great conviction that we should take boys two years earlier than we are now taking them. For three reasons Farrell would also seem to hold this view. First, he admires Donnelly's idea of reading to imitate rather than understand. This implies starting boys in Latin and Greek at an early age. Second, Farrell is strong for a return to the spirit of the *Ratio* and also to its practice. He says explicitly that there must be a thorough revision of aims and methods in both high school and college teaching.<sup>68</sup> Third, nowhere does Farrell attempt to correct their opinion.

Second among the suggestions is the almost unanimous agreement that the *Acts of the Apostles* or the *Gospel of St. Luke* should be part of our classical course.

Third, the best received book was Schwickerath. Although in many of his personal references this work is dated, it still gives the best over-all picture of the *Ratio*. All other works present only phases of the *Ratio*; Schwickerath alone attempts to present the *Ratio* as a working unit. Donnelly emphasizes creative expression; McGucken, American development; Farrell, textual development; Hanley, the growth of the prelection.

Fourth, no major historical work has appeared on the *Ratio Studiorum*.

Finally, *Ratio* literature is characterized by honesty. When there is failure, it is admitted. There are no coated enthusiasms. Most encouraging of all is this: nowhere do Jesuits blame the *Ratio* for their failures in education, any more than they would blame the *Exercises* for their failures in the things of the spirit. Jesuits have confidence in their heritage.

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<sup>68</sup>Jesuit Code of Liberal Education, p. 411

# Follow-Up Procedures in Jesuit High Schools<sup>1</sup>

Three types of boys attend Jesuit High Schools. More accurately, three types of boys leave Jesuit High Schools. Some leave for reasons of their own; the family moves away, the wage earner becomes sick or dies or suffers a cut in salary. Some graduate. Other some fall by the wayside. A very large percentage for one reason or another do not graduate. In some schools this may be as high as 60%. This problem deserves more study than the incidental notice it will receive in this paper. It is the foundation for very just criticism of our guidance program. It leads to the belief on the part of public school administrators that Jesuit high schools do not face their problems; they get rid of them. It sometimes gives rise to deferential complaints on the part of good Catholic parents who are helpless to have their boys continue in Catholic high schools, because other Catholic high schools don't want our problems.

Our follow-up procedures, therefore, deal with three types of students; those who leave for reasons of their own, those who are "requested to withdraw" and those who graduate.

The beginning of follow-up for those who leave before graduation is the farewell interview. When a boy announces his intention to withdraw, or when he and his parents are told that he must withdraw, he must go through a certain routine before he can obtain any credentials for entrance into another school. Usually he is given a card or slip which he carries dolefully from Treasurer's office to Library to Athletic Director, and each in turn absolves him from leaving behind any debt to the school. On this card also, there is, or ought to be, a place for the signature of the Student Counselor. Thus the farewell interview is assured.

Sometimes happily, the Counselor can learn that the reason for voluntary withdrawal is simply financial, and remedy the situation by calling the matter to the attention of the proper authorities. It can be said to our credit that we usually will not allow a boy to leave the school because

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<sup>1</sup>The full title of this report of the Guidance Institute, Fordham University, Summer 1949, is "Follow-Up Procedure of Students after They Leave High School" by Francis Shalloe, S.J., Coordinator; Robert Broome, S.J.; and Robert White, S.J. Father Francis D. Rabout also contributed to the project, "Functions of a Student Counselor in the Guidance Program."



of financial reverses. It is up to the Counselor, however, to be on his guard to save such a boy when he alleges some other reason for withdrawal. Boys are painfully shy in admitting that they can no longer pay the tuition.

More often the farewell interview means that the student has to go. If he is moving away, nothing much can be accomplished by this interview, except to wish him well, invite him to write and if possible to keep up some contact with the school. Generally, contact is lost in cases of this kind.

For that large number of boys whose withdrawal has been requested, the farewell interview by the Counselor is a very important follow-up technique. He has one last chance to find out the reason for his failure, if he does not already know the problem. He can guide the boy to other Catholic high schools in the vicinity; a problem which is becoming more and more acute as one school after another in the area shys away from the reputation of being satisfied to take our "flunks." He can assist the boy by a sincere letter of recommendation predicting future success with a new start, "now that he has learned his lesson." After all, these are in general, good characters whose failures are at times sudden and sometimes technical. At this interview the Counselor can show his interest by a sincerely expressed wish to see the lad again. However, this invitation will be considered no more than a polite gesture, unless a definite appointment is made then and there.

Graduates usually go on to College. It is estimated by Administrators present at the Institute that as many as 95% will at least begin college. The Counselor will have to spend much time in educational and vocational guidance for those in senior year who are college bound, and in occupational guidance to a lesser degree for those who will go directly to work. Further follow-up of these graduates will not be successful, however, unless the guidance has begun long before. With the increased attention now being given to guidance in our high schools, more counselors will be necessary. Among them no doubt will be specialists in various fields to take care of problems arising from speech defects, and so on. There will be need for general counselors as well, in greater numbers than most of our schools have at present. When the time comes we shall have to avoid the error of conveniently designating these counselors on the status as "First Year Counselor," "Second Year Counselor," etc. For the precise reason of better counseling and more effective follow-up, the division of the student body will have to be what we shall call "vertical" for want of a better word, as we shall explain more fully later in this paper.

## AFTER LEAVING HIGH SCHOOL

Follow-up procedures after the student has left high school can be divided into two general classifications, by mail and by personal contact. The double post card seems a handy device for contacting and getting a return from a large group. A great deal of desirable information can be obtained in this way with a minimum of time and effort, especially, if the alumni files are in good order and addressograph plates have been made. For non-graduates and for clinical follow-up of graduates, the friendly letter will have to take the place of the post card.

Scholastics do much informal guidance in our schools, more than they themselves realize. In the matter of vocations to the Society, it can probably be established that their influence plays a major part. It was that way, too, when we were in school and when we were in regency. It is our feeling that boys want to become scholastics and that this is the factor which attracts them to us when they come to us in place of going to the diocese. What is true of the influence of the scholastics in the matter of vocations to the Order, seems to be true also of their influence over the lads who are often in trouble and sometimes are asked to withdraw.

A considerable amount of follow-up is accomplished by the letter writing of these men after they make their lonely way to theology. Even though this zealous letter writer is no longer on the school faculty, he always will be in the mind of the boy. If as sometimes happens, he rejoins the faculty as a priest, the contact with the school continues to be very real to the advantage of both the school and the boy. In any case, the school profits.

Another means of follow-up after the boys have left the school is personal contact with the men remaining on the faculty. This is accomplished sometimes spontaneously; the boy wants to consult someone he knows at school about a problem, or without a problem he knows he is welcome if he just drops around, and makes comments about how small the freshmen are this year.

Activities of the school, especially activities in which they have taken part, attract numbers of the alumni. If the athletic teams are going well, the interested counselor can run into many graduates at the games. These meetings must not be written off as useless or time-wasting, as the graduates begin to feel that this is *their* school in a much larger sense than when they were in it. More important, casual meetings at such gatherings not infrequently result in definite dates with the Counselor back at school, and even in the reaction on the part of the student that

he should have come back long ago to discuss the problem which annoys him.

It is difficult to run a good high school alumni association. One of the reasons is perhaps that those most recently graduated and therefore least able to pay dues shy away from its obligations. Perhaps too, the association follows too closely the pattern of college alumni associations, and thus leads to a great duplication of activities. Successful associations, however, can be organized.

For schools which want to begin some sort of club contact with a minimum of organization, an alumni First Friday Club can be very effective. This group meets for supper on the eve of each First Friday during the school year. They listen to some qualified speaker, renew old friendships and go to confession. This helps to carry over into adult life their practice of receiving Holy Communion on the First Friday which they do in their own churches. This club may include "drop outs."

#### DESIRABLE INFORMATION

What information is desired in these follow-up techniques? The general answer to this question is any information which can be used to help the school, help the former student, or help others. The follow up of "drop outs" can be especially helpful to the school. Artificially high standards, defective admission standards, an inadequate orientation program can spell failure for many boys who might otherwise have succeeded. We shall never know whether some of these become delinquents because they could not adapt themselves to more lenient standards elsewhere, or as we like to think, they failed because they had a little delinquency in them all along. The point is that some of them do become delinquents, which doesn't help the school, not to mention their own souls. To prevent such a collapse is why we bothered to try to educate them in the first place. Follow-up of "drop-outs" is difficult, but very important.

Truancy is sometimes an element in the personal history of a boy who fails out of school. The "stunt" truant who takes off with a pal because Harry James is opening at the Paramount is engaging in a contest of nerves with the Prefect of Discipline, and can be cured merely by being caught. Truancy, mostly of the lone wolf variety, can be a symptom of a serious problem. If the counselor can maintain contact with such a truant before he leaves and especially after he leaves the school, he can do almost his greatest work.

From our graduates whether they go on to college or not, what we want to know is how they are adapting themselves to the new circum-



stances in which they find themselves. We can find out some things by mail, where they are, for example, and what course they are taking. If they are attending Catholic colleges, we can assume that they are receiving good guidance. If they are at work or attending non-Catholic colleges, we ought to try to encourage personal contact to guard against new problems which may arise.

Maintaining casual contacts with graduates attending Catholic colleges can teach us much about the courses being studied, the morale of the college and so on, all of which will be helpful in advising others. Reports of the deans to the principals on the success of graduates in various colleges is likewise a good guide for the counselor.

The visit of a former student, whether a graduate or not, can always be an occasion for checking his spiritual health, his fidelity to the principles learned at school, and of course for checking on any basic problem he might have discussed with the counselor in the past, or any new problem which may have arisen since.

#### SCHOOL SPIRIT

No matter what the efforts of the school to follow up its graduates and former students, nor how perfectly organized they may be, the success of guidance depends upon the spirit of the school itself. Alma Mater is a sweet sounding name but it can never mean that the school's pupils are in love with a corporation. Many obvious factors go to make up school spirit. We shall point out a few which help to maintain this contact between school and graduate, and tend to bring him back spontaneously for guidance, should the need arise.

The first important characteristic of the school spirit which makes for a welcome to the returning graduate, is unchanging personnel. Under our system, scholastics are always moving on to theology, laymen are forced out by economic necessity. Efforts must be made, therefore, to maintain as far as possible the same staff of priests, especially those priests connected with the guidance program and the return of scholastics after they become priests. Graduates can hardly be expected to become enthusiastic over a visit to the ancient halls. They return to see people, not buildings.

The extension of the guidance program will bring about the necessity for the appointment of more priests in the program. One of the by-products to be looked for as a result, is an increased interest in being assigned to high school faculties. Not every Jesuit Priest is enthusiastic about the prospect as he leaves tertianship. Leaving aside the spiritual



motives for a moment, a completely educated Jesuit is not much stimulated to feverish interest in his work, if his responsibility is limited to the classroom on the secondary level. With additional responsibility for some phase of guidance, the consolation of seeing fruitful outcomes should make for more enthusiastic faculty members, and therefore for a better school; and priests a fellow will want to come back to see.

What we fear from the extension of the program and the appointment of additional personnel is, as we mentioned earlier, a horizontal status. There is a danger that when the work of the counselor is divided, as it must be, authorities will appoint a "First Year Student Counselor," "Second Year Student Counselor," etc. This system will not work and will destroy any effective guidance in later life, no matter how well organized follow-up efforts become. If four counselors are appointed, there should be one man in charge and three assistants. The chief counselor can then divide the First Year into four equal parts and let each to be the counselor for that group for the four years of high school. Or if it is felt that the orientation of new students requires a First Year Counselor, let the division of student among the Counselors begin in second year and remain constant for the three remaining years.

I think that anyone with experience in interviewing first year high school pupils will realize that rapport is not established automatically or immediately. No confidences are extended until the student is pretty sure of the sympathy and understanding of the counselor. That first interview is the nearest a boy has ever gotten to a priest. Rectories as a rule are set far back from the street. The boy is going to keep on saying "Yes Sister" for a few months. It takes a little time for him to realize that the Counselor is not out to catch him, and is shock-proof and sympathetic. Progress is made from interview to interview and after a while the lad is perfectly at home. He looks upon this man as his best friend. It seems a little violent to expect him to find a completely new best friend each succeeding year. We think that vertical guidance is essential to effective carry over.

We mention in passing a little circumstance which can discourage the return of students to the school, under any system. If office doors are closed or locked with the bell, or if a busy counselor looks busy, the carry over may cease right away. Too often boys don't bother to make appointments. Almost always they approach a problem from the outfield. The opening shot, "The football team is pretty good this year," may seem very unimportant gossip to a busy Counselor, and it doesn't sound like the ground work for a general confession which it may very well be. Anyone who will succeed in guidance at the high school level, has to

have all day for the caller at hand, no matter how busy he may be, or how important the work is which lies just around the corner.

Definite appointments to see the counselor are usually made by a graduate in a very round about way. He just happens to be at an alumni meeting and just happens to run into you of all people, and just remembers that his girl would like to come into the Church. And this just happens to be the only alumni meeting he ever attended. Or he just happens to run into you at a football game (after looking all over the stands), and he would like to see you some day about some marriage counseling. Or he happens to notice the sign about the school play in the bus, and so drops around to see a school play which bores him to death, but he is glad to hear that you have not been changed and wants to know if the confessional is still over in your office.

After all you can't expect a fellow to walk around the school with a sandwich sign saying, "I am a problem." We have no complaint about how informal these contacts might be, but we wish to emphasize the fact that these football games and plays and alumni meetings and such, are very important contact points, and the better they are organized while the student is in school and after he is out, the more effective aids they become to the carry over of guidance.

There is one little technique for dealing with boys in school which can help very much—immeasurably we think—for the carry over of guidance into life. If you are in the guidance business very long you are supposed to know a few thousand people. Well you go to a football game without carrying your data sheets and your cumulative records. So what happens. You are no Jim Farley, and when one of the thousands comes up and says, "Hello Father", he rather expects you to say "Hello", and not just "Hello", "Hello Joe" or "Hello Harry". You can't meet him with his Father and say, "Hello Jones" without sounding a little abrupt. And you might not remember what his last name is anyway, because your alumni files are full of last names.

Then why not call a fellow by his first name all through school? There are fewer first names among your counselees than last names. It quickens rapport when he is in school. And when you meet him at a game or elsewhere, you will find yourself saying "Hello Joe" without the slightest idea that his name is McCarthy. But Joe is liable to bring him back; the McCarthy never would; and besides by the time he comes you are back home with your records again, saying to yourself; "O Yes, it is McCarthy".

*Francis Shalloe, S.J., Coordinator*

*Robert Broome, S.J.*

*Robert White, S.J.*

# News from the Field

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## CENTRAL OFFICE

**DIRECTORY CHANGES:** In addition to changes listed in the *Quarterly* January 1952, page 188, the following have been made: Page 6: Boston College, Graduate School, Rev. James L. Burke, S.J., Dean; School of Education, Chestnut Hill 67, Mass., Rev. Charles F. Donovan, S.J., Dean. Page 8: Canisius College, Graduate Department, Rev. Herbert J. Clancy, S.J., Acting Director of Graduate Students. Page 14: Loyola University, (Chicago), University College, James A. Byrne, Assistant Dean. Page 18: Rev. Paul C. Reinert, S.J., Rector-President; Rev. William J. Fitzgerald, S.J., Superior. Page 23: Canisius High School, Rev. Donald L. Kirsch, S.J., Acting Principal; Rev. De Ross B. O'Connor, S.J., Acting Prefect of Discipline. Page 27: Xavier High School, Rev. Michael J. Costello, S.J., Rector. Page 33: New Address: Berchman's College, Cebu City, Philippines. Page 34: Total number of schools and divisions Jesuit Colleges and Universities—164. Page 35: Education (5) add Boston College.

**ANNUAL MEETING:** The 1952 Annual Meeting of the Jesuit Educational Association will be held in Kansas City, Mo., Sunday and Monday, April 13th and 14th. The sessions will take place at Rockhurst College, 5225 Troost Avenue. The names of the persons who are to present papers will be announced later.

- I. General Meeting of All Delegates, Sunday, April 13th, 7:30 P.M.
  1. Greetings.
  2. Report of the Executive Director of the JEA.
  3. The Products of Jesuit Education in a Secularistic World.
- II. Dinner Meeting, Monday, April 14th, 6:00 P.M.

Address: "Who Are the Leaders Jesuit Education Should Produce Today?"
- III. Meeting of High School Delegates, Monday, April 14th, 9:30 A.M. to 12:00 Noon, 2:00 P.M. to 5:00 P.M.
  1. Report on Studies Made by JEA Commission on Secondary Schools.
  2. Evaluative Criteria, 1950 Edition.
  3. Values and Pertinence of Life Adjustment Programs
  4. Place and Function of the Sodality in the Jesuit High School



- IV. Meeting of College and University Delegates, Monday, April 14th, 9:30 A.M. to 12:00 Noon; 2:00 P.M. to 5:00 P.M.
1. Report on Institute on College Religion.
  2. Integration of College Studies by Means of Theology.
  3. Counselling Future Law Students.
  4. Induction and Orientation of Lay Faculty.
  5. Non-Catholics in Our Colleges.
  6. Report of the JEA Commission on Liberal Arts Colleges.
- V. Meeting of JEA Commission on Graduate Schools, Monday, April 14th, 2:00 P.M. to 5:00 P.M. Program to be announced.
- VI. Meeting of JEA Commission on Schools and Departments of Business Administration, Monday, April 14th, 2:00 P.M. to 5:00 P.M. Program to be announced.
- VII. Meeting of Juniorate Deans, Monday, April 14th, 2:00 P.M. to 5:00 P.M. Program to be announced.

Local Committee on Arrangements: Rev. Maurice E. Van Ackeren, S.J., Chairman; Rev. Roman A. Bernert, S.J.; Rev. Joseph E. Gough, S.J.; Rev. Wilfred M. Mallon, S.J.

#### COLLEGES AND UNIVERSITIES

**SCHOLARSHIPS:** Twenty-one Jesuit colleges and universities supplied information listed in *Scholarships and Fellowships Available at Institutions of Higher Education* (Bulletin 1951, No. 16), Washington, Federal Security Agency, 1951, pp. vii-248, \$.55. Twenty Jesuit institutions reported that 2,325 undergraduate scholarships were available. Twenty-one institutions gave the total value of available undergraduate scholarships at \$955,940.31. Nine gave the figure for undergraduate scholarships awarded at 984 for which 10 institutions placed an actual output of \$379,977.34. Four institutions gave the number of graduate fellowships available at 169 coming to \$176,298.43. Only one institution reported actually awarding an unspecified number of fellowships totalling \$4,848.43. Figures are as of school term 1949-1950.

**MICROFILM PROJECT** involving 42,000 Vatican manuscripts, about 10 million pages, conducted by St. Louis University, is the most extensive ever undertaken.

**WUSV**, University of Scranton's radio station, inaugurated a series of progressive courses-by-radio in the fields of Personal Finances, Art Appreciation, History of the United States, Sociology, Ethics, Chemistry and Music Appreciation; and is cooperating with Fordham University and Georgetown University in exchange of significant programs for rebroadcast, supplementing the series of educational programs presented



weekly in conjunction with the National Association of Educational Broadcasters. WUSV is also presenting the University Players in a weekly half-hour drama.

**INTEGRATED ENGINEERING PROGRAM:** Representatives of colleges and universities integrated with the University of Detroit's cooperative plan for engineering students met at the University for a two-day conference, October 26-27. Institutions of higher learning following a joint plan with the University of Detroit are Aquinas College, Assumption College, Canisius College, John Carroll University, Gannon College, LeMoyne College, University of Scranton, St. John Fisher College, St. Norbert College, and Xavier University.

**INTERCOLLEGIATE FOOTBALL** has been dropped by Loyola University, Los Angeles, and the University of San Francisco. Though the decisions of the two institutions were made independently, the announcement was made jointly on New Year's Eve.

**NATIONWIDE HOOKUP** program "Radio Playhouse" selected Minrose Lucas, drama graduate student of St. Louis University, to appear with Ronald Coleman in "Talk of the Town".

**160-ACRE ESTATE** donated by Mrs. Harriet Frost Fordyce to St. Louis University will provide 40 acres for faculty rest home and recreation center as well as student retreat house and 120 acres to be disposed of at the University's discretion.

**MEDICO-SURGICAL PRECEPTORSHIP**, an elective for seniors in the Loyola University medical school, aims at providing students with experience in general practice.

**FIRST IN TV** is claimed by John Carroll's technique of projecting microscopic life in action for television transmission.

**ATOMIC ENERGY** traveling exhibit was demonstrated and lectured at by Spring Hill students.

**EXPANSION:** The Institute of Languages and Linguistics, Georgetown University, has acquired the adjoining building at 1715 Massachusetts Ave. The new building contains a laboratory, seven additional classrooms, a suite of five rooms at the disposal of the Lexicography Division and a faculty club room.

**ORIGINAL ETCHING** of Canisius College Administration building, used on New York Central dining room menus, was presented to the College.

**GEOPHYSICS SURVEY:** *Annual Survey of Geophysical Education, 1950-1951*, by Father James B. Macelwane, lists all schools offering subjects in the field and breaks them down into enrollment and degrees granted, and classifies the courses.

LOGIC SPECIMEN for 205 students was revived at Canisius College.

NEW EDUCATION SCHOOL: Boston College announces the inauguration of the Boston College School of Education at Chestnut Hill beginning September 1952.

BUILDING PROGRAM at Marquette University netted \$848,000 for the medical expansion fund and \$200,000 for the dental drive with more promised for both.

FIVE-STORY DORMITORY building, housing 230 students will be erected by Saint Louis University about May 1, 1952, with funds provided by an \$875,000 loan from the U. S. Housing and Home Finance Agency.

BLOOD DONORS: University of Scranton, 142 pints; Loyola University, Chicago, topped its quota of 800 pints; Canisius, Delevan Division, 168 pints.

"ANGELS IN THE OUTFIELD" written by Father Richard Grady, was awarded the October Blue Ribbon by Boxoffice Magazine as "outstanding wholesome family entertainment."

MINERAL CABINET containing the 48-year collection of research chemist and special lecturer at Loyola College was presented to the college.

FIVE HUNDRED YEARS AGO the Tailors' and Shearer's Guild presented the drama, *Ludus Coventriae*. It was revived from a platform truck before the Marquette University College Church (Gesu) by a cast of 70 university players who presented a panorama of events from the creation of the world to the Birth of Christ.

AIR FORCE BRANCH of Regis College opened recently at Lowery Field.

DONATION OF \$100,000 to St. Louis University for research in internal medicine raised gifts of Mr. James B. Miller to \$700,000.

GEORGETOWN TELEVISION FORUM is now presented over the Dumont network Sundays 6:30-7:00 P.M., E.S.T.

GYMNASIUM at Georgetown, dedicated Dec. 7th, provides 3 intermural courts, squash court, boxing arena, 6 bowling alleys, other minor sports rooms, a large stage, alumni lounge, projection booths and two press galleries.

ANNUAL REPORT of Fordham's President points to an annual operating deficit of \$100,000 owing to 6% drop in enrollments, \$200,000 increases in salaries. The federal government contributed \$300,000 for research for 1951-52. During the calendar year 1950, Fordham's faculty published 120 articles, 118 book reviews, 11 books, 8 teaching manuals and 4 monographs.

## HIGH SCHOOLS

**SODALITY UNDERCLASSMEN** at St. Xaviers, Cincinnati, started with a local letter campaign to put Christ back into Christmas. It grew; influential persons were addressed. They responded. Ford Frick, Kathleen Norris, Bing Crosby, Joe E. Brown, Elmer Davis, Jimmy Powers, Claire Booth Luce replied with encouragement. Would it be all right for Hedda Hopper to use freshman Ken Lahr's letter on her NBC 130-station Sunday network program? It would. Arthur Godfrey read Bill Wass's entire letter a second and third time. Locally, religious symbols and posters sprang up in reply to the letters. All the work of an organized and inspired group of freshmen and sophomore Sodalists.

**INDEPENDENT SCHOOLS** numbering 266 showed a 1.1% gain for boys of 1951-1952 over 1950-51, according to a survey made by the National Council of Independent Schools. Jesuit high school gain for the same period was 1.38%.

**MAGAZINE DRIVE** at Bellarmine, San Jose, netted the school \$2,500.

**NATION-WIDE CBS 130-station network** was host to the University of Detroit High School glee club.

**SKI-TOW** is latest acquisition of Cranwell Prep.

**SILVER LOVING CUP** was presented to Georgetown Prep by the Rockville Pike Business Association as its 1951 award for the "Outstanding Contribution to the Beauty of the Rockville Pike."

**CHRISTMAS BASKET** campaign for the poor at Canisius High School raised \$804.00, better than \$1 per boy.

**FIRST HONOR'S** to *The Aetonian*, Gonzaga, D. C's yearbook was due in no small part to the staff's having studied journalism at Catholic University the preceding summer.

**MAGAZINE DRIVE** at Regis (Denver) High School totaled over \$3,000.

**SCHOLARSHIPS:** Canisius High School seniors of last Fall won 12 New York State Regents' scholarships, highest number for any Catholic school in the state.

**FINALISTS:** Three Jesuit high school students were numbered among the 12 finalists in the Fifth Annual Voice of Democracy Contest, sponsored by the National Association of Radio and Television Broadcasters, Radio and Television Manufacturers, and the U. S. Junior Chamber of Commerce. Two of these, George A. Frilot III of Jesuit High, New Orleans, and Thaddeus S. Zolkiewicz of Canisius High School, were among the 4 *ex aequo* winners.

## MISCELLANEOUS

**PRE-SEMINARY LATIN:** To aid capable boys who have already completed their high-school studies but lack sufficient training in Latin for entrance into a seminary or novitiate, Father Lawrence Henderson will repeat his second-semester intensive coaching course this year. It covers the entire four years of high-school Latin but requires that enrollees devote the whole day to Latin, apart from time for moderate recreation. They must work steadily and hard, but the course lasts only a bit longer than three months. Applicants should write directly to Rev. Lawrence Henderson, S.J., Loyola University, 6525 Sheridan Road, Chicago 26, Ill.

**PHOTOSTATS:** One province prefect of studies has provided each of the special students of his province with a Contura portable photostat copying device. One user remarked that if he had it sooner, he would have saved a third of the time spent getting his doctorate. Other similar machines may be marketed, but the Contura is the only one called to our attention. Those interested can write for a circular to F. G. Ludwig Associates, Pease Road, Woodbridge, Conn.

**AMATEUR RADIO** at Alma is active. Four theologians have "A" licenses and contact Gonzaga University and St. Mary's College on a regular schedule from their new rotary tower, largest on the West Coast.

**CONTEST:** Barton-Cotton, Inc., 1102-28 N. Chester St., Baltimore 13, Md., known to many for their Christmas cards, is conducting a \$2500 contest for original illustrations, border designs and liturgical designs. Those interested in submitting the work of their high school and college students should do so by April 2, 1952.

**PHILOSOPHATE** at Spring Hill continues with the second floor west wing concrete having been poured as of December.

**NEW TESTAMENT:** The Ronald Knox translations of the four gospels have been published in separate low cost paper covered booklets by the Palm Publishers Press Services Limited, 1178 Philips Place, Montreal, P.Q., Canada.



## Books Received

Corwin, Edward S., *The Constitution and What it Means Today*, Princeton, New Jersey: Princeton University Press, 1948, pp. v + 273. \$3.00.

Ellard, Gerald, S.J., and Sister M. Anne Burns, O.S.B., *Service*, Chicago: Loyola University Press, 1951, pp. i + 362. \$1.92.

Finnegan, Darrell, F.X., S.J., *The Function of the Academic Dean in American Catholic Higher Education*, Washington D. C.: The Catholic University of America Press, 1951, pp. vi + 120.

Fitzpatrick, Edward A., *La Salle, Patron of all Teachers*, Milwaukee: The Bruce Publishing Company, 1951, pp. vii + 428. \$6.00.

Fowlkes, John Guy, and Paul T. Cody, *Elementary Teachers Guide to Free Curriculum Materials*, Wisconsin: Educators Progress Service, 1951, pp. ii + 349.

Gordon, Richard A., William P. Blatty, and Alan P. Jarvis, *English at Georgetown*, Washington D. C.: The Georgetown University Book Store, 1951, pp. 226. \$.60.

Henle, Robert J. S.J., *Method in Metaphysics*, Milwaukee: Marquette University Press, 1951, pp. v + 73.

Horkheimer, Mary Foley, and John W. Diffor, *Educators Guide to Free Films*, Randolph, Wisconsin: Educators Progress Service, 1951, pp. ii + 462.

Horkheimer, Patricia A., and John W. Diffor, *Educators Guide to Free Sidefilms*, Randolph, Wisconsin: Educators Progress Service, 1951, pp. ii + 151.

Huber, Raphael, M., Very Rev., *Our Bishops Speak*, Milwaukee: The Bruce Publishing Company, 1951, pp. v + 402. \$6.00.

Huber, Raphael, M., Very Rev., *The Part Played by Religion in the History of Education in the United States of America*, Trenton, New Jersey: MacCrellish & Quigley Co., 1951, pp. 36.

Hughes, Philip, *The Reformation in England I "The Kings Proceedings"*, New York: The Macmillan Company, 1951, pp. xxi + 404. \$6.00.

Jolin, John J., *Meditations of Guigo, Prior of the Charterhouse*, Milwaukee: Marquette University Press, 1951, pp. 84.

McGrath, Fergal, *Newman's University Ideal and Reality*, London: Longmans, Green & Co., 1951, pp. vii + 537. \$7.00.

McGuire, Michael A., *The New Baltimore Catechism*, New York: Benziger Brothers, Inc., 1941, pp. 144.

Ricciotti, Giuseppe, *The Life of Christ*, Milwaukee: The Bruce Publishing Company, 1947, pp. v + 702. \$6.00.

Sister Jane Marie, *Living in Christ*, Milwaukee: The Bruce Publishing Company, 1946, pp. v + 341.

Sister Jane Marie, *The Life of Our Lord*, Milwaukee: The Bruce Publishing Company, 1942, pp. v + 370.

Solomon, Ben, *Speeches Made Easy*, Putnam Valley, New York: Youth Service, Inc., pp. 39.

United States Department of Labor, *Occupational Outlook Handbook*, Washington: U. S. Government Printing Office, 1951, pp. ii + 574. \$3.00.

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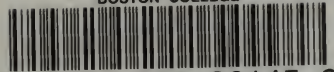








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